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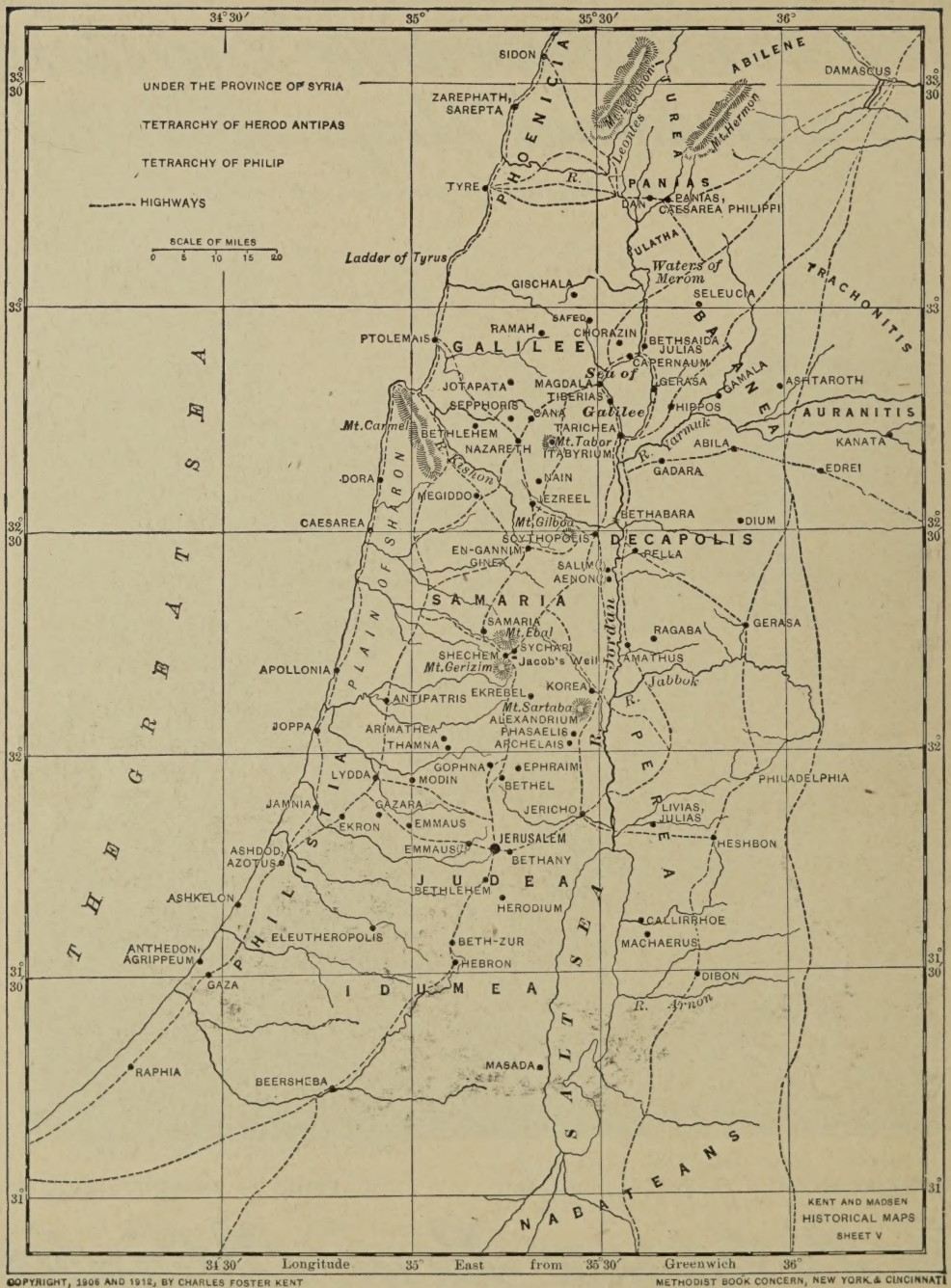

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The Westminster Senior-Intermediate Quarterly

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FOREWORD

THE ROAD UP THE MOUNT OF OLIVES

In the city of Florence there are two great art galleries, where wonderful masterpieces may be seen. They are separated by the river that flows through the city, yet one may pass from one to the other by means of an overhead, arching bridge. So it is with the Bible. In it there are two great art galleries where hang the portraits of the good and the great. In our last quarter's lessons we studied the portraits of the great men and women of the Old Testament gallery, and now in this quarter we are introduced to the men and women of distinction whose portraits hang in the more modern gallery of the New Testament: John the Baptist, Mary, the mother of Jesus, Simon Peter, John the apostle, Matthew the publican, Mary Magdalene, Martha and Mary, Stephen, Barnabas, Paul, Mark, Luke, and Timothy.

Let us try to appreciate their value and beauty.

Yours very sincerely,

Hugh T. Kerr

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JOHN THE BAPTIST

THE GOLDEN TEXT—"Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people."
—Luke 1: 68.

TEXT OF LESSON, Luke 3: 3-8; 7: 24-28

For entire lesson, see Matt., ch. 3; 11: 2-15; Mark 6: 14-29; Luke 1: 5-80; John 1: 6-37

AMERICAN STANDARD VERSION

Ch. 3: 3 And he came into all the region round about the Jor'dan, preaching the baptism of repentance unto remission of sins;

4 As it is written in the book of the words of I-sa'iah the prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

5 Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;

6 And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have A'bra-ham to our father: for I say unto you, that God is able of these stones to raise up children unto A'bra-ham.

* * * * *

Ch. 7: 24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

25 But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet.

27 This is he of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he.

AUTHORIZED VERSION

Ch. 3: 3 And he came into all the country about Jor'dan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of E-sa'ias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have A'bra-ham to *our* father: for I say unto you, That God is able of these stones to raise up children unto A'bra-ham.

* * * * *

Ch. 7: 24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Bap'tist: but he that is least in the kingdom of God is greater than he.

DAILY HOME READINGS

Date	Title	Reference
Monday, June 25	A Voice in the Wilderness	Luke 3 : 1-8.
Tuesday, June 26	The Parents of John	Luke 1 : 5-17.
Wednesday, June 27	The "Benedictus"	Luke 1 : 67-80.
Thursday, June 28	The Witness of John	John 1 : 19-34.
Friday, June 29	Jesus' Estimate of John	Luke 7 : 24-28.
Saturday, June 30	The Death of John the Baptist	Mark 6 : 14-29.
Sunday, July 1	Revealing the Glory of Jehovah	Isa. 40 : 1-8.

DIFFICULT WORDS AND PHRASES

Ch. 3: 3. Repentance. The Greek word means a "change of mind or heart." The people had wrong thoughts of God and of life.

4. The words of Isaiah. Isa. 40: 3-5. Matthew and Mark quote only Isa. 40: 3. Matt. 3: 1-3; Mark 1: 1-3.

Ch. 7: 24. Messengers of John. John had sent two of his disciples to interview Jesus. Vs. 18-23.

A reed. Jesus said John was not a fickle, wavering creature, such as his doubt might have suggested him to be.

26. More than a prophet. Prophets foretold the coming of the Messiah, but John was a herald and pointed men to him.

JOHN THE BAPTIST

This is the first lesson of a new quarter. In the lessons of last quarter we studied the lives of great men and women of the Old Testament. The lessons of this quarter introduce us to great men and women of the New Testament. The first lesson is about John the Baptist. During the quarter we will study about another John. He is known as John the apostle, or John the evangelist, and was one of the disciples of Jesus. John the Baptist, however, is called the "forerunner" or "herald" of Jesus. He was the last of the Old Testament prophets and he came to herald the coming of the Christ. He is one of the most interesting men in history, and we are told a good deal about him. The manner of his birth was strange and wonderful. His father, Zacharias, was a priest, and was an old man. His mother, Elisabeth, was a devout and praying woman. Like Samuel, John was born in answer to prayer. Elisabeth was related to Mary, the mother of Jesus, and between these two mothers was a strong and wonderful friendship. John was a strange man and lived a strange life. We are told that he lived in the wilderness, that his dress was of camel's hair, with a leather girdle, and that his food was locusts and wild honey. He lived a life apart and his message to the people was a message of warning and judgment. Even Herod the king was attracted to him and feared him. In speaking of John, Jesus said, "Among them that are born of women there is none greater than John."

THE HOME OF JOHN

John was born in a quiet and religious home. His father was one of the many priests who served in the Temple at Jerusalem. Twice a year he journeyed to Jerusalem to fulfill his office for a week of six days and two Sabbaths. Many of the priests were worldly and careless, but Zacharias did not belong to that class. He is spoken of as being "righteous before God." Once only in his lifetime was a priest permitted to offer incense in the Holy Place, and it was while Zacharias was performing this sacred duty that the revelation of the angel Gabriel came to him. The angel told him that a child would be born to him who should be called John, and that joy and gladness would come because of him. Zacharias found it hard to believe the angel's message, and when he asked for a sign, Gabriel told him that he would be unable to speak until the birth of the child.

When John was born and the neighbors gathered on the eighth day to name him, Zacharias wrote on a tablet, "His name is John." Immediately he regained his power of speech. It was at this time that the words of what is known as the "Benedictus" were spoken. You can read this beautiful song of Zacharias in Luke 1: 68-79, and it would be well if you would memorize it.

THE EDUCATION OF JOHN

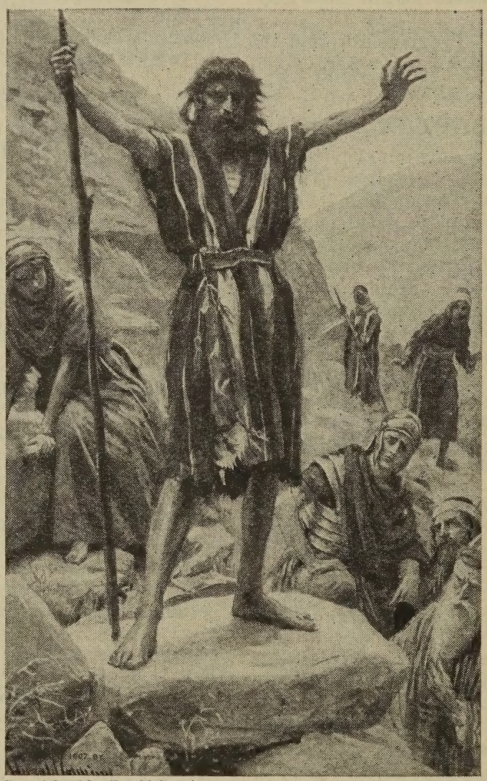
The brief record of John's life is very interesting, "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." He was probably very young when his father and mother died, for they were quite old when he was born. John's education was very meager. He doubtless got his early training from his father and mother, and then, out of doors in the wilderness under the stars, he must have come into personal relation with the Spirit of God.

We are not told that he lived a hermit life, although it was customary in those days for many men to live solitary lives in the hills. When the time came, John returned from the wilderness and preached the Kingdom of God to the people. Those were days when there was luxury and worldliness in high places and deep poverty and immorality among the common people. John's life was lived apart from all this. He lived a simple life in fellowship with the great world of nature and with God. His appearance must have been very striking. His hair was long and unkempt, his raiment coarse. The people who saw and heard him thought that he was Elijah, returned to earth.

THE MESSAGE OF JOHN

John was very much like Elijah. He belonged to the outside world, and lived a life apart. He came suddenly out of the wilderness with a message of judgment and of warning, and also a message of hope. His first message was a message of repentance. It is necessary for us to understand what he meant by repentance. Repentance does not mean merely sorrow for sin or regret for wrongdoing. The word repentance in the Greek means a "change of mind." It is more like our word conversion. The people had wrong thoughts of God, wrong thoughts of themselves, and wrong thoughts about the coming Messiah. John demanded of them a complete change of mind and heart. This was the first step in his ministry of preparation. We can help people only when they are ready to be helped, and as long as the Jews were stubborn and headstrong and opposed to the will of God they could receive no blessing or help

even if the Messiah should come into their midst. The second word in the message of John was concerning the Kingdom of God. The Jews were under Roman rule, and many of them thought that when the Messiah came a new political order would be established. This was what they meant by the "Kingdom of God." John told the people that Jesus did not come to establish this kind of kingdom. His Kingdom is not of this world. In his Kingdom God reigns over the hearts and minds of people. The third word in John's message to the people was the word "judgment." He spoke terrible words about the "wrath to come" and told the people that already the ax was laid to the root of the tree and that the fire would consume all the chaff, by which he meant all that was worthless and wicked would be destroyed. He spoke not only in words that were general, but in words that were practical. He called the multitudes who came to him, "offspring of vipers." He told the publicans to beware of extortion and to practise honesty. He told the soldiers to be content with their wages and to avoid violence. He was not satisfied merely to preach. He demanded action, and practiced the ceremony of baptism which was a symbol suggesting to the people who submitted to it that just as water purified their bodies, so repentance would cleanse and purify their hearts. It is, of course, because he baptized those who answered his call that he is called John "the Baptist."



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JOHN THE BAPTIST

JOHN AND JESUS

The day came when the special work for which John was sent into the world should be accomplished. Jesus had been born in Bethlehem and had been brought up in the home of Mary and Joseph at Nazareth. He had lived altogether differently from the way John had lived. He had learned a trade and had lived quietly in his home, worshiping in the synagogue and being educated in the schools of the village. It was probably in the year A. D. 26 that John began to preach God's word and sent a thrill through the whole country. Down to the Jordan went high and low, rich and poor, priests and people, and throughout the country his message rang and enthusiasm and the hopes of the people began to take on new strength. Word of John's appearance and mission reached Jesus at Nazareth. We can imagine him thinking over his problem. He knew the messages of the Old Testament. He no doubt had often read the words in Malachi, "Behold, I send my messenger, and he shall prepare the way before me." We can see him coming to the conclusion that his time, too, had come, when he should make himself known to the people. We can see him laying down his tools and putting aside his apron and passing out from the old home, down over the valley of the Jordan, and offering himself for baptism before John. The apostle John tells us in his Gospel that John the Baptist did not know Jesus, by which we may understand not that he did not know who Jesus was when he came to him, but that he did not know that Jesus was the Messiah. John, doubtless, knew Jesus, and knew his wonderfully pure and perfect life, and, knowing that Jesus had nothing to repent of, he refused to baptize him. He said, "I have need to be baptized of thee," but Jesus, for reasons of his own, insisted upon baptism. He was to live his life like other men, yet without sin. After the baptism the sign which had been promised to John was granted and the Spirit of God like a dove descended upon Jesus and a voice out of heaven said, "Thou art my beloved Son; in thee I am well pleased."

JOHN'S LOYALTY TO JESUS

Immediately after his baptism Jesus went into the wilderness to be tempted, and after his temptation he returned to enter his public ministry. John had done what was appointed him to do, and

gradually his work became obscured by the greater work of Jesus. Three times, however, we are told of John's attitude toward Jesus. The first recorded in the first chapter of the Gospel of John, was when a group of priests came to him to ask him who he was. This group of priests and Levites came down from the Temple and asked John a plain question, "Who art thou?" He replied with firmness and decision, "I am not the Christ." John was merely a voice speaking for Jesus and he would take no credit for himself. The second time John testified to Jesus is recorded in the same chapter. He was walking on the shore of Galilee with his disciples and came in sight of Jesus, and immediately he said to his disciples, "Behold, the Lamb of God, that taketh away the sin of the world!" That was a wonderful thing to say for it reveals to us the fact that John knew that Jesus was as pure and gentle as a lamb and yet came as a sacrifice for the sin of the world. The third time John testified to Jesus grew out of the fact that John's followers were forsaking him for Jesus. His disciples still loyal to him said, "Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him." John's answer revealed what a great and splendid man he was. He replied: "Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease." No greater words were ever spoken by any man.

JOHN AND HEROD

John's mission attracted not only the common people, but drew to him Herod the king, and many of the nobility. This Herod was the son of Herod the Great, known as Herod Antipas, and he was king only in name. He was a wicked and worldly man, and had unlawfully married Herodias, his brother's wife. He had divorced his own wife in order to marry Herodias. Herod heard of John's preaching and was much interested in him. Probably the Baptist's words against the Pharisees and priests pleased him. It was another thing, however, when John turned his attention to Herod himself and told him to his face that it was unlawful for him to have his brother's wife. This angered Herodias, and her bitterness and envy at last accomplished John's death. Herod had two palaces, one of which was Machærus. Under this palace was the prison in which John was placed. He might have had his liberty if he would have withdrawn his words or have been silent, but remained in prison and met his death because he would not be silent in the presence of wrong. One of the most interesting events in his life happened while he was in prison. Jesus' ministry had taken hold upon the people and in his obscurity John seems to have lost heart. His confinment told upon him and he sent two of his disciples to Jesus with the message, "Art thou he that cometh, or look we for another?" Jesus' method was so different from that of John that he began to doubt whether or not Jesus was the Messiah. Jesus sent back a message which confirmed John's faith and then in wonderful words he bore testimony to John's greatness. These are the words printed in the second part of the lesson text. He told his disciples that John was more than a prophet, that among them that were born of women there was none greater than John.

THE DEATH OF JOHN

John had accomplished his work and performed his mission. His death, however, was a tragedy. Herodias is one of the most wicked women known to history. She did not forget John's judgment of her and waited the time when she could be revenged on him. That time came when her daughter Salome danced before the king and his courtiers at a royal banquet. It was a drunken debauch and Herod was tricked into a promise to give to Salome anything that she would request, even to half his kingdom. It was an absurd and extravagrant promise. This wily and wicked girl asked her more unscrupulous mother what she should demand, and, at her mother's instigation, requested John the Baptist's head. Herod regretted the promise that he had made, and should have been strong enough to withdraw it. He was weak and cowardly, however, and issued orders for the death of John. The disciples of John reverently buried his body and then came and told Jesus, and together they went off for a period of quietness, for a great man had finished his work and had been true to the last. It is suggested that this lesson should touch the subject of temperance and it is not difficult to see how clearly it does this very thing. In contrast to the simplicity and vigor of John's clean life we see the weakness and wickedness of the royal court with its drunkenness and its crime and we discover, that "the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

FOR INTERMEDIATE PUPILS

1. Who were John's father and mother?
2. Why was he given the name of John?
3. What message did he deliver to his people?
4. Why is he called the "herald" or "forerunner" of Jesus?
5. How did he help men to know Jesus as the Christ?
6. Why was he imprisoned, and at last put to death?

The Intermediate Catechism

Q. 37. What is the Lord's Supper?

A. The Lord's Supper is the sacred use of bread and of the cup, as appointed by the Lord Jesus, in which, in thankful remembrance of him, we show

forth his death and, in communion with one another, by faith partake of him.

FOR SENIOR STUDENTS

1. Why would you call John a great man?
2. Give examples to show that he was what we would call a hero.
3. What did he mean by his message of repentance?
4. What led to his arrest and imprisonment?
5. How did John express and treat his doubt?
6. What was Jesus' estimate of John's life and character?

The Shorter Catechism

Q. 27. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Lesson II—MARY, THE MOTHER OF JESUS

THE GOLDEN TEXT—"Thou shalt call his name Jesus; for it is he that shall save his people from their sins."—Matt. 1: 21.

TEXT OF LESSON, Luke 2: 41-52

For entire lesson, see Matt. 1: 18 to 2: 12; 12: 46-50; Luke 1: 26-56; ch. 2; John 2: 1-11; 19: 25-27

AMERICAN STANDARD VERSION

41 And his parents went every year to Je-ru'sa-lem at the feast of the passover.

42 And when he was twelve years old, they went up after the custom of the feast;

43 And when they had fulfilled the days, as they were returning, the boy Je'sus tarried behind in Je-ru'sa-lem; and his parents knew it not;

44 But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45 And when they found him not, they returned to Je-ru'sa-lem, seeking for him.

46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47 And all that heard him were amazed at his understanding and his answers.

48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Naz'a-reth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52 And Je'sus advanced in wisdom and stature, and in favor with God and men.

AUTHORIZED VERSION

41 Now his parents went to Je-ru'sa-lem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Je-ru'sa-lem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Je'sus tarried behind in Je-ru'sa-lem; and Jo'seph and his mother knew not *of it.*

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Je-ru'sa-lem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Naz'a-reth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Je'sus increased in wisdom and stature, and in favour with God and man.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 2	Mary and the Angel	Luke 1 : 26-38.
Tuesday, July 3	The Divine Birth of Jesus	Matt. 1 : 18-25.
Wednesday, July 4	Mary at Bethlehem	Luke 2 : 1-7.
Thursday, July 5	Mary and the Boy Jesus	Luke 2 : 41-52.
Friday, July 6	Mary at the Marriage Feast	John 2 : 1-11.
Saturday, July 7	Mary at the Cross	John 19 : 25-30.
Sunday, July 8	The "Magnificat"	Luke 1 : 46-55.

DIFFICULT WORDS AND PHRASES

41. Feast of the passover. All male Israelites were required to attend the three yearly feasts. Ex. 23: 14-17.

42. Twelve years old. At this age a Jewish boy became a "son of the law."

43. Fulfilled the days. The feast lasted seven days. Ex. 12: 15.

49. My Father's house. The Greek words mean "in the things of my Father." These are the first recorded words of Jesus.

51. Subject unto them. He was obedient to his parents. He worked at Joseph's trade. This is the last mention of Joseph.

THE GOSPEL STORY

In this lesson we are to study about Mary, the mother of Jesus. In our last lesson we learned of Elisabeth, the mother of John the Baptist. She was a wonderful woman, humble and true, a woman of great faith and great prayer. Mary was a young woman, and yet Elisabeth said of her, "Blessed art thou among women," and called her "mother of my Lord." The walls of the great art galleries and cathedrals of the world are hung with pictures of the Madonna, the name given to Mary, and artists have tried to picture for us the beauty of her character. When we turn to the Gospel story, however, the record is very short and simple, and soon told. It is interesting to note that it is Luke who tells us nearly all we know about Mary. It is he who gives us the story of Mary's visit to Elisabeth, of the journey of Mary and Joseph to Bethlehem, and of the appearance of the angels to the shepherds. It is in Luke's Gospel that we find Mary's song known as the "Magnificat," the song of the angels, and the song of Simeon. It is Luke who gives us in The Acts the last picture of Mary in the upper room after the resurrection and the ascension. The complete lesson text should be carefully and thoughtfully read.

MARY AND THE ANGEL

When we first meet with Mary she is a young woman, a maiden belonging to the village of Nazareth. Marriage is early in the East and Mary was not out of her teens when she was betrothed to Joseph, a man probably much older than herself, a humble carpenter, also of Nazareth. Mary's position in the world was obscure, and she grew up in poverty, untaught in the ways of the world. She was a young woman of faith and prayer and lived a life of fellowship with God. Before her marriage she was suddenly surprised by the angel of God who brought the message that made her heart tremble with mingled hope and fear. The angel said, "Fear not, Mary: for thou hast found favor with God. And behold, thou shalt . . . bring forth a son, and shalt call his name Jesus." Mary was perplexed, but the angel said, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." She was satisfied that God had chosen her above all other women, but she was neither proud nor vain. She was humble and fearful, and bowing her head, said, "Behold, the handmaid of the Lord; be it unto me according to thy word." Mary was God's servant, his handmaid, ready to do whatever he commanded, even if it brought to her alarm and misgiving, and at last the suffering and pain of seeing her Son die on the cross. When the angel departed Mary arose and went to the home of Elisabeth in the hill country and there confided in her as in a mother the secret of her heart and was comforted and made strong. It is a wonderful thing when youth can confide in age. It is well when a boy or a girl has a big brother or a big sister to whom the secrets of life can be told. The best big brother and big sister are one's own father and mother.

THE SONG OF MARY

It was in answer to Elisabeth's welcome that Mary gave expression to those wonderful words which we call the "Magnificat." The words begin, "My soul doth magnify the Lord." Every boy and girl should know this song by heart. It is found in Luke 1: 46-55. In the lessons of last quarter we studied about Hannah, the mother of Samuel. You will remember that she, too, sang a song concerning the birth of her son, and if you will study Hannah's song and the Magnificat together you will discover that there are many expressions that are alike. Mary's song shows us that she was a woman of deep piety and prayer and knew the Scriptures. Her song is a prayer. It abounds in faith and hope and love. It is the expression of her personal faith. You will notice how often she uses the personal pronoun: "My soul," "my Saviour," "call me blessed." True religion is always personal. If you think of the great hymns we sing you will discover that they,

too, use the personal pronoun. "Nearer, My God, to Thee," "Jesus, Lover of My Soul," "My Faith Looks Up to Thee," "Just as I Am."

MARY, THE MOTHER OF JESUS

It was foretold in the Old Testament that the Messiah would be born at Bethlehem. Bethlehem held a strange place in the history of the Old Testament. It was there that Rachel died, and even to-day travelers are shown her tomb. It was there that David drank of the well of his boyhood, and there that Ruth, the Moabitess, gleaned in the fields of Boaz. Mary, however, lived in Nazareth, but God moves in strange ways, and it came to pass that an order went forth from the Roman emperor that all the people in Palestine should be taxed. Mary and Joseph belonged to the tribe of Judah, and it was necessary that they should go to Bethlehem to be enrolled. The story is familiar to every child. It comes back to us as we sing, "O Little Town of Bethlehem."

Dvorak

MADONNA AND CHILD

The village was crowded, and there was no room for Mary and Joseph in the inn. They found refuge, however, in a stable, and there the Christ-child was born and was laid in a manger. What strange contrasts there are in life! Jesus the King was born in a stable. With all her high hopes Mary found no welcome in Bethlehem, but out in the world strange things were taking place. While she kept watch over the infant Child the shepherds were hearing the angels sing and soon they came to do homage to the newborn King who lay in her arms. Later, Wise Men from the East came by the guidance of the star to the Child as to a king, with gold, frankincense, and myrrh. When the Child was presented in the Temple other strange things happened. The old priest Simeon, taking the Child in his arms, uttered the words which we call the "Nunc Dimittis." An old woman, Anna, who frequented the Temple also gave expression to her joy and hope. The memory of all these strange happenings was hidden away in Mary's heart. Joseph and Mary and the Child Jesus after the flight into Egypt, returned to Nazareth to the common tasks and the common ways of life. "We hear no more of angel choir, of strange stars that kindle hope and expectation, of hostile governors, and miraculous escapes. No one appears to have sought out the Child whose birth had evoked such tumult and such marvels. No pilgrim comes to Nazareth inquiring for him to whom kings had paid obeisance. Can we comprehend what Mary thought in those days? Can we imagine with what weariness of heart she watched the years pass, the uneventful years, and knew her own life passing with them?"

THE VISIT TO JERUSALEM

Jesus was about thirty years old when he began his public ministry. Only once is the silence of those thirty years broken. We are given a picture of Jesus when he was twelve years of age. At the age of twelve a Jewish boy becomes what is called a "son of the law." He takes his place in the congregation of Israel. We would speak of it to-day as his confirmation or the time when he united with the Church. With his parents Jesus went up to the Temple to the feast of the passover. The city was crowded with pilgrims, and doubtless in the caravan in which Joseph traveled there were many neighbors and friends. When the time came to return home it was discovered after the caravan had gone a day's journey from the city that Jesus was missing. We can see Mary and Joseph moving among the wagons and the crowd of pilgrims,

asking if anyone had seen Jesus. When it was discovered that he was not with the caravan, Joseph and Mary turned back and sought for him in Jerusalem. After searching the city they at last found him in the Temple among the priests and the scribes, listening, and asking questions.

The story is very familiar, and yet it has always fresh interest for us. His understanding amazed all who heard him, and his answer to his mother's admonition was equally astonishing. She said, "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing." Turning to them Jesus answered, "How is it that ye sought me? knew ye not that I must be in my Father's house?" They had no doublt sought him all through the city, and he took it for granted that they ought to have known where to have found him. If you were lost in a great city where would your parents be apt to find you or look for you? Jesus had one purpose in life, and that was to do the will of his heavenly Father. This story opens, as it were, a window through which we may get a passing glimpse of Jesus in his boyhood. He was a strange and wonderful, but natural, Boy, asking questions, but interested most of all in the things of God. We are told that Mary hid away all the sayings of Jesus in her heart. She must have wondered what would be the outcome of his remarkable ways and strange words.

MARY AND JESUS

Joseph died some time between Jesus' visit to the Temple at twelve years of age and the beginning of his public ministry at thirty years of age. When we meet with Mary again, Jesus had begun his work in the world. The village of Cana was not far from Nazareth, and there Jesus and his mother had gone to a wedding. During the marriage feast Mary came to Jesus and whispered, "They have no wine." Jesus turned to her and spoke what seem to be harsh words. "Woman, what have I to do with thee? mine hour is not yet come." We cannot believe that Jesus spoke these words as a rebuke, but since we cannot hear the tone of his voice or see the expression on his face, it is impossible for us to understand all that he meant. We must remember that "Woman," was the common form of address then, and has no exact parallel to-day. The fact that Mary turned to the servants and said, "Whatsoever he saith unto you, do it," shows that she felt all the time that Jesus would do something to help and to make the feast a success. It is interesting to know that Jesus did not absent himself from places of festivity and joy. He loved all good things in life and rejoiced with those who were in the midst of new-found happiness. Jesus immediately gave orders and the waterpots were filled with water and were soon brimming over with new-made wine. We are not told what Mary's comment was, but doubtless she was pleased. The words, "Whatsoever he saith unto you, do it," are the last recorded words of Mary.

We meet Mary later when Jesus was in the midst of his ministry. The crowds were making it impossible for him to rest, and a great multitude had gathered around him so that he could not even find time to eat. We are told that his friends went to him "to lay hold on him," thinking that he had lost his mind. Mark tells us they thought that he was "beside himself." A little later his mother and his brothers came to him. His brothers' names, James, Joseph, Judas, and Simon, are given to us in Matt. 13: 55. They, too, tried to withdraw Jesus from his work, and sent him a message. The multitude sitting around him delivered the message "Behold, thy mother and thy brethren without seek for thee." Jesus answered, "Who is my mother and my brethren?" and then looking around upon the great audience in front of him he said: "Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother." It seems here as if Jesus rebuked his mother, but Dr. Stalker suggests that if we could have seen the expression on the face of Jesus we would not so interpret his words. His words, Dr. Stalker suggests, "may have been modified by being pronounced with a smile, and it shows how close he felt the natural relation to be that he compared the new spiritual relation to it." Nevertheless, we feel that Jesus would not allow himself to be interfered with in his work even by his mother. What a strange thing it is when we see a mother or a father standing in the way of the true life work of their children. Even Mary did not understand Jesus, and at this time his brethren did not believe in his mission.

MARY AT THE CROSS

When Simeon had blessed Mary in the Temple, he had said that a sword would pierce her own soul. It is frequently true that because of their children a sword pierces the soul of many mothers. Some mothers suffer because of the low road their children travel. There are others who suffer because of the high road their children take which they do not understand. The ministry of Jesus came quickly to a close and led him to the cross, and there at the cross we find Mary. She was true to the very end. A mother's love never fails even though it does not always understand. John, the beloved disciple, was at Mary's side. Looking at his mother Jesus said, "Woman, behold, thy son!" Then addressing himself to John he said, "Behold, thy mother!" On the cross, in the midst of his pain and agony, he did not forget his mother. His thought was of her and her comfort, and before he died he gave her into the hands of one who would tenderly care for her. There is a story to the effect that John took her to his home, first in Jerusalem and then in Ephesus. In Ephesus she is believed to have lived for many years and to her are attributed many of the wonderful stories of the early life of Jesus which are recorded in the Gospels, especially in the Gospel of Luke.

MARY AND HER LORD

The last glimpse of Mary which is given to us is in the upper room in Jerusalem. The account is not found in the Gospels, but in the book of The Acts. The crucifixion was over and the resurrection had taken place, and Jesus had returned to his home with God. The disciples, with a few faithful followers, had gathered in the upper room to pray and to wait for the fulfillment of the promise which Jesus had given them. We are told that one hundred and twenty were present, and that among these were the brothers of Jesus, and also his mother. His brothers had not understood or believed in Jesus until after his resurrection and then they had come to the sincere conviction that he was indeed the Messiah, the Son of God. James, who wrote the Epistle of James, was one of these brethren, and in his writing he speaks of Jesus as "the Lord." Probably it was harder for them to believe in Jesus as the Christ than it would be for others, for they had been brought up in the home with him, and had been on familiar terms with him. It is interesting to note that when last we see Mary the mother of Jesus she is in an attitude of prayer and adoration and worship. She, too, bows at his feet, and in this way she becomes indeed the ideal woman of faith and prayer, of purity and humility. She, too, is a Christian. She is her Lord's servant bowing to him forever. It is strange that a multitude of people worship her. If she could speak to them she would say: "See thou do it not. Worship God."

FOR INTERMEDIATE PUPILS

1. What is the "Magnificat"?
2. Where was Mary's home?
3. How did Mary show her confidence in Jesus?
4. Why do some people worship the Virgin Mary?
5. What was the last recorded appearance of Mary?
6. What quality in Mary do you like best?

The Intermediate Catechism

Q. 38. How was the Lord's Supper appointed?

A. The Lord's Supper was appointed by the Lord Jesus in the night in which he was betrayed, when he took bread and gave it to his disciples, saying: "Take, eat: this is my body, which is broken for you: this do in remembrance of me";

And also the cup and gave it to his disciples, saying: "This cup is the new testament in my blood, which is shed for many for the remission of sins: drink ye all, of it."

FOR SENIOR STUDENTS

1. Why were Mary and Elisabeth friends?
2. What reasons are there to believe that Mary was poor?
3. Describe the home where Mary lived.
4. What is the difference between the way Roman Catholics and Protestants think of Mary?
5. Did Mary ever lose faith in Jesus?
6. What led Mary to become a Christian?

The Shorter Catechism

Q. 28. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Lesson III—SIMON PETER

THE GOLDEN TEXT—"Lord, thou knowest all things; thou knowest that I love thee." —John 21: 17.

TEXT OF LESSON, Matt. 16: 13-18, 21-23; John 21: 15-17

For entire lesson, see John 1: 35-42; Matt. 4: 18-22; 14: 28-31; 17: 1-13; Luke 5: 1-10; 22: 31-34, 54-62; John 18: 10, 11; 20: 1-10; 21: 1-23; Acts 2: 1-5, 42; 8: 14-25; 9: 32 to 12: 19; 15: 7-11; Gal. 2: 1-11

AMERICAN STANDARD VERSION

Matt. 16: 13 Now when Je'sus came into the parts of Cæs-a-re'a Phi-lip'pi, he asked his disciples, saying, Who do men say that the Son of man is?

14 And they said, Some *say* John the Bap'tist; some, E-li'jah; and others, Jer-e-mi'ah, or one of the prophets.

15 He saith unto them, But who say ye that I am?

16 And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God.

17 And Je'sus answered and said unto him, Blessed art thou, Si'mon Bar-Jo'nah: for flesh and

AUTHORIZED VERSION

Matt. 16: 13 ¶ When Je'sus came into the coasts of Cæs-a-re'a Phi-lip'pi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some *say that thou art* John the Bap'tist: some, E-li'as; and others, Jer-e-mi'as, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God.

17 And Je'sus answered and said unto him, Blessed art thou, Si'mon Bar-jo'na: for flesh and

blood hath not revealed it unto thee, but my Father who is in heaven.

18 And I also say unto thee, that thou art Pe'ter, and upon this rock I will build my church; and the gates of Ha'des shall not prevail against it.

* * * * *

21 From that time began Je'sus to show unto his disciples, that he must go unto Je-ru'sa-lem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22 And Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23 But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men.

* * * * *

John 21: 15 So when they had broken their fast, Je'sus saith to Si'mon Pe'ter, Si'mon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again a second time, Si'mon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17 He saith unto him the third time, Si'mon, *son* of John, lovest thou me? Pe'ter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Je'sus saith unto him, Feed my sheep.

blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Pe'ter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

* * * * *

21 ¶ From that time forth began Je'sus to shew unto his disciples, how that he must go unto Je-ru'sa-lem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

* * * * *

John 21: 15 ¶ So when they had dined, Je'sus saith unto Si'mon Pe'ter, Si'mon, *son* of Jo'nas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Si'mon, *son* of Jo'nas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Si'mon, *son* of Jo'nas, lovest thou me? Pe'ter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Je'sus saith unto him, Feed my sheep.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 9	Peter's Confession	Matt. 16 : 13-18.
Tuesday, July 10	Peter Brought to Jesus	John 1 : 35-42.
Wednesday, July 11	Peter a Fisher of Men	Matt. 4 : 18-22.
Thursday, July 12	A Lesson in Fishing	Luke 5 : 1-11.
Friday, July 13	Peter's Fall	Luke 22 : 54-62.
Saturday, July 14	Peter's Restoration	John 21 : 15-22.
Sunday, July 15	Jesus the Corner Stone	I Peter 2 : 1-10.

DIFFICULT WORDS AND PHRASES

Matt. 16: 13. Cæsarea Philippi. At the foot of Mount Hermon. Named after Philip the tetrarch.

17. Simon Bar-Jonah. Son of Jonah, or John. His name was Simon. Jesus gave him the name Peter. John 1: 42.

18. Upon this rock. A play on words. The word "Peter" means "rock." "Thou art Peter [Greek, *Petros*]" and "upon this rock [Greek, *petra*]."

THE APOSTLE PETER

Peter has been called the "prince of the apostles." The largest Christian Church in the world, St. Peter's in Rome, is named after him. In the list of the apostles he is always named first, and there are more references to him in the Gospels than to any of the other apostles. He was chosen by Jesus to be one of the twelve apostles, and together with John and James he was present on three special occasions when the other disciples were not included, at the raising of the daughter of Jairus, on the Mount of Transfiguration, and with Jesus in the Garden of Gethsemane in his last agony. Concerning Peter's early life we are told only a very few things. We know that he was a fisherman, until Jesus called him to follow him. He belonged probably to Bethsaida, but when Jesus met with him he was married and had his home in Capernaum. It is probable that Jesus himself made his home with Peter, and one of his first

miracles was performed in the home of Peter when Jesus cured Peter's wife's mother of a fever. There in Capernaum many of Jesus' greatest works were performed. Peter had been attached to John the Baptist before he met Jesus. The story is found in the first chapter of John's Gospel. One day when John the Baptist was walking along the seashore, he pointed Jesus out to his followers, and Andrew and John followed Jesus. Immediately they both became missionaries. John found his own brother James, and Andrew found his brother Peter, and they brought them to Jesus. When Jesus saw Peter he said, "Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter)." Peter means "rock" or "stone," and the new name revealed Jesus' faith that the day should come when Simon would stand like a rock for the truth. Later on, Jesus met these same men beside the sea, where they were fishing, and called them from their work to definite service for him. "Come ye after me, and I will make you fishers of men." Immediately they left all and followed Jesus.

PETER CONFESSES CHRIST

Peter was a man of strong convictions. He has been called the "Luther among the apostles." He never did anything by halves. He always went all the way. The familiar story of how he attempted to walk on the water reveals Peter's character perfectly. He was bold and impetuous, and yet at times faint-hearted and cowardly. There are two incidents in the Gospels that show Peter at his best, and in each case he openly confessed and declared that Jesus was the Christ.

The first illustration of Peter's faith was at the beginning of the last year of Jesus' life. Jesus had fed the five thousand in the wilderness and the people were so enthusiastic about him that they were ready to take him by force and make him a king. Jesus fled from the crowd, and the next day when the people met him he spoke to them very plainly about his purpose and his work. He told them that he had not come to give bread to the multitude but to give them eternal life. When the people understood that Jesus had no desire to become an earthly king or gain worldly glory they left him, and followed him no more. Turning to his disciples he said, "Would ye also go away?" Peter immediately spoke up and in speaking answered not only for himself but for the other disciples: "Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God." Jesus had spoken words to Peter and the disciples which lived in their hearts and made life new to them. He had spoken words about God, about life, and love, and the future life, and he alone had spoken such life-giving and abiding words.

The second time Peter openly and boldly confessed Christ occurred at Cæsarea Philippi. Jesus was coming nearer to the cross, and the time had come for him to reveal himself more clearly and definitely to his own followers. Leaving the familiar places where people knew him well, he took his disciples up into the region of Cæsarea Philippi on the slopes of Mount Hermon, and there alone in a quiet and restful place he opened his heart to those who had bound themselves to him as disciples. He brought them face to face with the great mission and purpose of his life. "Who do men say that the Son of man is?" he asked them. The disciples gave him many answers, for the people had many theories concerning Jesus. There were some who said that he was John the Baptist. Others said that he was Elijah, and still others that he was Jeremiah or one of the prophets. When he had received this answer he asked a more personal question, "But who say ye that I am?" Again Peter answered for himself and for the disciples, and made the great confession of his life. "Thou art the Christ, the Son of the living God." Jesus was pleased with Peter's answer, and spoke words of appreciation and blessing to him. "Blessed are thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven."

PETER DENIES HIS LORD

Immediately after Peter's great confession at Cæsarea Philippi Jesus began to show to his disciples that he must go into Jerusalem, suffer many things, and be killed. Peter was astonished at Jesus' words, and refused to accept them. He took Jesus aside, and began to rebuke him, saying, "Be it far from thee, Lord: this shall never be unto thee." He felt that Jesus was meant for other things than sorrow and death, but to Jesus Peter's rebuke was a temptation, and he answered quickly, "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men." Peter at this time was not able to understand clearly the true mission of Jesus. When Jesus washed the disciples' feet Peter resented his Lord's condescension, but when he had understood the meaning of the act he was willing to go even further than Jesus desired.

When the time of the crucifixion drew near Peter became boastful and vain. Jesus warned him that he would be tempted, and told him he had prayed for him that his faith would not fail. Peter, however, was so sure of himself, and so confident of his faith that he said to Jesus, "Lord, with thee I am ready to go both to prison and to death." Again and again he asserted that he would never leave nor forsake Jesus, and even when he was told he would deny his Lord he persisted in asserting his loyalty. He did not believe Jesus when he said, "The cock shall not crow this day, until thou shalt thrice deny that thou knowest me." In the Garden of Gethsemane where Jesus was arrested Peter in his impulsive loyalty drew his sword and cut off the ear of the servant of the high priest. Up to that moment he was bold and fearless, but when

he saw his Master arrested, and taken away by the soldiers his heart failed him. He followed afar off, and at the trial, surrounded by the enemies of his Lord and yet in full sight of him, he denied with oaths and curses that he had ever known Jesus, or had been his follower. The story is one of the most tragic in the New Testament. Fear took hold upon his soul and made him a coward and traitor. Immediately after his scornful denial Peter's eyes met those of Jesus, and, leaving the court room he went out into the night, and wept bitterly. In a moment he remembered all that Jesus had said, his warning and his own resentful denial, and he was ashamed and broken-hearted over what had taken place.

THE REPENTANCE OF PETER

It is interesting to compare the conduct of Judas with that of Peter. Judas, too, knew that he had betrayed his Lord, but he suffered not shame, but remorse, and went out and hanged himself. Peter still clung to Jesus. He went out to weep, to wait, and to watch. We are not told how he spent the time after Jesus' death, but we do know that after the resurrection a message was sent to him direct from the risen Christ. Jesus was not forgetful of Peter. When the women came, saying that Jesus was alive, and that the tomb was empty, Peter, together with John, ran to the sepulcher, and there they saw and believed. The Gospel of Luke tells us that Jesus apeared to Simon Peter alone. We are not told where and when this happened, but it would be easy for us to imagine all that took place, and how alone in the presence of his Lord, Peter confessed his shame and how Jesus kissed away his tears and Peter was remade into a true disciple who never again deceived or betrayed his Master. Later, on the shore of Galilee, Jesus appeared to the disciples. Three times Peter had denied his Lord, and three times in the presence of his fellow disciples he openly confessed that he loved him. His closing confession is one of the tenderest sentences in the Scripture, "Lord, thou knowest all things; thou knowest that I love thee."

Then Jesus bade him be a shepherd over his sheep, and told of the time in the future when Peter would suffer imprisonment and death for his sake and the sake of the gospel.

PETER AS PREACHER

The story of Peter's life is carried over into the book of The Acts. The first part of The Acts gives the story of Peter's activity in furthering the gospel. He was the leader of the apostles, and the true guide of the Early Christian Church, and remained such until Paul, the great apostle, assumed the leadership. It was he that guided the eleven disciples to the choice of Matthias to take the place of Judas. On the Day of Pentecost he was present and preached the first sermon to the multitude. It was a powerful exposition of the life and death of Jesus, and he openly charged the Jewish people with having crucified the Lord of life. There had been a hundred and twenty in the upper room when the miracle of Pentecost took place, and then in response to the teaching of Peter three thousand were added unto them. The early chapters of The Acts are full of Peter's preaching and work. At the Beautiful Gate of the Temple he healed the lame man, and was later cast into prison. He was ordered by the Jewish council to keep silent, but Peter, together with John, refused, and Peter, in all courage and boldness proclaimed that Jesus had risen from the dead, and was the Messiah and the Son of the living God. At his word Ananias and Sapphira were struck dead, and Simon the magician was confounded and silenced. Herod imprisoned him with the purpose of killing him but in answer to the prayers of the disciples the prison doors were opened, and Peter walked forth again into freedom. When the gospel spread to Antioch it was Peter who went down to guide it and organize it. To Peter came the revelation that the Gospel was meant not for the Jews alone, but for the Gentiles, and in obedience to the wonderful vision that came to him he responded to the call of Cornelius the centurion, and received him into the Christian Church. In this way Peter opened the door to all classes and peoples, and although later he and Paul came into controversy over this very thing, nevertheless from the First and Second Epistles of Peter we discover that he understood the universal and missionary message of the Word of God.

PETER THE SERVANT OF JESUS

There are two books in the New Testament written by Peter. They are called the First and Second Epistles of Peter. There he calls himself "Simon Peter, a servant and apostle of Jesus Christ." This was his high honor, and this the last word we know of him. Many stories concerning his later years and his death have been told. It is generally supposed that he died at Rome, and Roman Catholics hold that the Church of St. Peter is built on the place where he met his death. There is an old story frequently told that facing death he fled from Rome, and on the Appian Way leading from the city met Jesus. In his surprise Peter said to his Lord, "*Quo vadis* [Whither goest thou]?" Jesus answered that he was going to Rome to be crucified again for Peter. The story goes that Peter's courage returned and when Jesus vanished from his sight he returned again to Rome and was crucified, with his head down, because he said he was not worthy to be crucified in the way in which his Lord gave his life. These, of course, are only stories that have grown up as traditions about the life and death of Peter. They reveal, however, his true loyalty and his eagerness to be a true servant of his Master, and to prove the truth of the name which Jesus gave him when he said, "Thou shalt be called Cephas."

FOR INTERMEDIATE PUPILS

1. Why is Peter called also Simon Peter?
2. How was Peter led into the service of Christ?
3. What great confession did Peter make?
4. Why did Peter deny his Lord?
5. What difference do you see in Peter after the Day of Pentecost?
6. What do you most admire in Peter?

The Intermediate Catechism

Q. 39. How should we come to the Lord's Supper?

A. We should come to the Lord's Supper with true sorrow for our sin, with glad assurance of God's forgiveness in Jesus Christ, and with confidence that he will give us new strength to serve him.

FOR SENIOR STUDENTS

1. Where in the Bible do we find the story of Peter?
2. Why did Jesus give him the name "Peter"?
3. What was Peter's greatest fault?
4. Give occasions when Jesus praised and blamed Peter.
5. What was the difference between Peter's denial and that of Judas?
6. What was Peter's greatest service to the Early Church?

The Shorter Catechism

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Lesson IV—JOHN THE APOSTLE

THE GOLDEN TEXT—"God is love; and he that abideth in love abideth in God, and God abideth in him."—I John 4: 16.

TEXT OF LESSON, Luke 9: 49-56; John 19: 25-27; I John 4: 7, 8

For entire lesson, see Mark 1: 16-20; 3: 17; Luke 9: 49-56; John 13: 21-25; 19: 26, 27; 21: 20-23; Acts 4: 13-20; Rev. 1: 9

AMERICAN STANDARD VERSION

Luke 9: 49 And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us.

50 But Je'sus said unto him, Forbid *him* not: for he that is not against you is for you.

51 And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Je-ru'sa-lem,

52 And sent messengers before his face: and they went, and entered into a village of the Sa-mar'i-tans, to make ready for him.

53 And they did not receive him, because his face was *as though he were* going to Je-ru'sa-lem.

54 And when his disciples James and John saw *this,* they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?

55 But he turned, and rebuked them.

56 And they went to another village.

* * * * *

John 19: 25 These things therefore the soldiers did. But there were standing by the cross of Je'sus his mother, and his mother's sister, Ma'ry the *wife* of Clo'pas, and Ma'ry Mag-da-le'ne.

26 When Je'sus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son!

AUTHORIZED VERSION

Luke 9: 49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Je'sus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Je-ru'sa-lem,

52 And sent messengers before his face: and they went, and entered into a village of the Sa-mar'i-tans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Je-ru'sa-lem.

54 And when his disciples James and John saw *this,* they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as E-li'as did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them.* And they went to another village.

* * * * *

John 19: 25 ¶ Now there stood by the cross of Je'sus his mother, and his mother's sister, Ma'ry the *wife* of Cle'o-phas, and Ma'ry Mag'da-lene.

26 When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

* * * * *

I John 4: 7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

* * * * *

I John 4: 7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 16	The Call of John the Apostle	Mark 1 : 16-20.
Tuesday, July 17	John at the Transfiguration	Matt. 17 : 1-8.
Wednesday, July 18	The Intolerance of John	Luke 9 : 49-56.
Thursday, July 19	John the Beloved Disciple	John 13 : 21-30.
Friday, July 20	The Boldness of John	Acts 4 : 13-22.
Saturday, July 21	The Revelation of John	Rev. 1 : 1-11.
Sunday, July 22	John's Message of Love	I John 4 : 11-21.

DIFFICULT WORDS AND PHRASES

Luke 9: 52. Samaritans. The Jews treated them as aliens. Mark makes no mention of Samaria or Samaritans, Matthew in one chapter only, Matt. 10: 5. Luke speaks kindly of them and gives the parable of the Good Samaritan.

55. Rebuked them. See margin for the reason as given in many of the old manuscripts.

I John 4: 8. God is love. The greatest definition of God. John was taught it by Jesus.

THE APOSTLE JOHN

In our last lesson we studied about Simon Peter. He was the first among the apostles, and became the leader of the Early Christian Church. In this lesson we study about John the "disciple whom Jesus loved." If Peter held first place as the leader of the Twelve John certainly had first place in the affections of Jesus. It is interesting to remember that Peter and John were also close friends. We read that they were often together. After the resurrection they went to the tomb together. The last chapter of John tells us how John and Peter spoke to Jesus in a very intimate way. After the resurrection and the ascension we find Peter and John coming up together to the Temple to pray. You will remember that Jesus sent forth his disciples two by two, and it is natural for us to think that Peter and John went forth together. Peter was older than John and doubtless a warm friendship existed between them. They had much in common, and yet they were very different types of men.

JOHN MEETS JESUS

When we first meet with John the beloved disciple we find him in company with John the Baptist. John the Baptist had gathered about him a few close followers, and these few friends of the Baptist later became the eager and loyal followers of Jesus. One day as he walked along the shore of the lake the Baptist pointed Jesus out to his followers, saying, "Behold, the Lamb of God!" Two of these disciples, John and Andrew, followed Jesus, and visited with him the rest of the day. They never forgot that visit. John tells us in his Gospel the exact hour when he first met Jesus. It was four o'clock in the afternoon and from that day to the end of his life his whole heart was given in complete loyalty to the Master. Both Andrew and John gave Jesus the homage of their heart, and Andrew went to bring his brother Peter to Jesus, and John in turn brought his own brother James. John's home was at Bethsaida, a fishing village on the upper shore of Galilee. His mother's name was Salome and she, too, became a follower of the Master. His father's name was Zebedee. They followed the fishing trade, owned boats and nets of their own, and doubtless were people of means.

JESUS CALLS JOHN

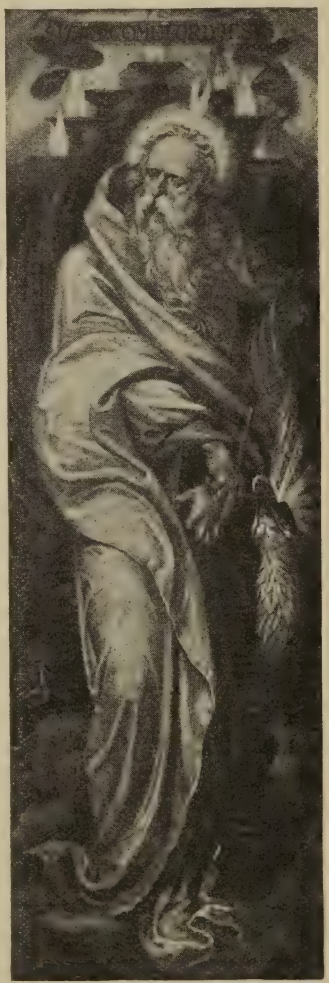
It was only after the Baptist's imprisonment that John and his friends became permanently attached to Jesus. The Baptist's ministry had continued probably for about a year and a half when Herod arrested him and put him in prison. As Jesus walked along the seashore one day he saw John and James mending their nets and called them to follow him. They left the nets and their father and followed Jesus. As Peter was, they were called to become fishers of men, and from that time on John was found in company with Jesus. When Jesus chose the twelve men to be with him, to be his disciples and to be trained for leadership, John was one of the first to be chosen. When Jesus first met Peter he gave him his new name. When he met John he also gave him a new name. We read in Mark 3: 17, "James the son of Zebedee, and John the brother of James; and them he sur-

named Boanerges, which is, Sons of thunder.'' We usually think of John as a gentle, kind-hearted man. We remember how winsome his message is, both in the Gospel and in his Epistles. It is he who gives us the great definition of God, ''God is love.'' He is called the ''disciple whom Jesus loved,'' and it is difficult for us to understand why Jesus would call John and his brother ''Sons of thunder.'' The name, of course, applies to their dispositions and their tempers. They were what we would call ''hot-headed'' and easily irritated, and we will see later that John frequently gave exhibitions of his temper which justified Jesus in calling them by this strange name.

THE TRAINING OF JOHN

John was an impetuous and impulsive man, and quickly showed his feelings. There are two incidents in the Gospels which reveal John to us in this light, and justify the name ''son of thunder,'' which Jesus gave to him. One day he came to Jesus saying, ''Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us.'' He was not willing that anyone should share in the work of the Kingdom who was not definitely related to Jesus and to the disciples. Jesus, however, showed him that he was wrong, and that he manifested a wrong spirit, for he said, ''Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us.''

Near the close of Jesus' ministry when he was going up to Jerusalem they were passing through Samaria. No friendship existed between the Jews and the Samaritans. The Samaritans were aliens and worshiped not at Jerusalem but at Mount Gerizim in Samaria. Jesus intended to go through to Jerusalem, and this, of course, offended the Samaritans, and they closed their doors and would show him no hospitality. This enraged the disciples and both John and James spoke up in anger and said, ''Lord, wilt thou that we bid fire to come down from heaven, and consume them?''



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JOHN THE APOSTLE

Again Jesus rebuked John for his hot temper, and his unkindly disposition.

Later on in the ministry of Jesus the character of John the apostle is again revealed by his approach to Jesus through his mother, seeking for the first place in the Kingdom. The mother came with her sons and made a request of Jesus. ''Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.'' Again Jesus rebuked the spirit which seeks for first place in the Kingdom. When the news of their request came to the other ten they were moved with indignation against both John and James. It was then that Jesus speaking to them all, said, ''Whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.''

THE FRIEND OF JESUS

These incidents show that John deserved the name ''son of thunder.'' His life and character changed, however, and he became later in life the apostle of love. It is generally felt that the books which John wrote, the Gospel, and the First, Second, and Third Epistles of John, and the book of Revelation, belong to the later period. The Gospel and the Epistles reveal him as a man of tenderest sympathy and of abiding friendship. At the time when Jesus was about to go to the cross John and Peter were sent to prepare the passover. They found the upper room and made ready there the passover feast for the Master and his disciples. There in the upper room at the supper it was John who leaned on Jesus' breast and asked him who it was that would betray him. In the Garden he was one of the three who followed Jesus farthest into the dark recesses of Gethsemane, and although like the rest he deserted Jesus when he was arrested, nevertheless he followed him to the judgment hall and entered into the very palace of the high priest, and seems to have stayed with Jesus and followed him to the cross. Certainly he was present when Jesus was crucified, and from his place upon the cross,

Jesus could see him. It was to him that Jesus committed his mother with the words, "Behold, thy mother!" and it was John who led Mary away from the cruel spectacle of the cross to his own home. We find, too, that after the resurrection John on hearing the news of the empty tomb ran with Peter to the sepulcher and entering into the tomb, saw and believed. His loyalty to Jesus was one of those fine, splendid things of which we like to read and to learn.

JOHN IN THE EARLY CHURCH

After the ascension of Jesus John took his place with the other disciples in the upper room. Mary, the mother of Jesus, was there also, and she and John, who now made their home together, were one in their common belief in the divine Master. After the Day of Pentecost John and Peter were again together, working and worshiping with new enthusiasm. One day as they went together to the Temple to worship, for they had not yet broken with their Jewish customs, they healed the beggar who sat at the Beautiful Gate of the Temple. This miracle brought upon them the criticism and opposition of the Jewish authorities and so greatly did their power reveal itself among the people that the priests and captain of the Temple and the Sadducees came upon Peter and John and put them in prison. The next day, when they were examined and commanded to keep silence, they replied, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard." Both Peter and John revealed the same heroic spirit. They were ready to die together for the faith which they had taught. They were released, since their captors could find no legal reason for further punishment, and immediately they went out to preach again "the unsearchable riches of Christ." Later, when the Christian Church spread, a great revival began down in the city of Samaria, and the church of Jerusalem commissioned John and Peter to go down to Samaria to examine into the movement and report back to the church. Down in Samaria, John, together with Peter, prayed with these new disciples, and many were baptized with the Holy Spirit. John took his place in the leadership of the Church and we have Paul's word for it that when he went up to Jerusalem after his own conversion he found John there and he spoke of him as one of the pillars of the Church. Gal. 2: 9.

THE LAST OF THE APOSTLES

The life of John after this is lost in obscurity. Paul stepped into the place of leadership and the work of Peter and John and the other disciples was merged into the great forward movement of the gospel. We can gather a few incidents from the writings of John. John had been a young man when he first met Jesus and he lived after all the other apostles had died. He lived to the close of the first century, an old man. We are told that he made his home at Ephesus, and from there he was sent into exile in the island of Patmos where he wrote his vision of the Revelation. The young man whom Jesus had called "the son of thunder" at last became the disciple of gentleness and the disciple of love. We must not think, however, that all John's strong and fiery nature passed away, and that he became what we call to-day a "weakling." If you will read the First Epistle of John you will discover that he was able to speak words of stinging rebuke. He says, "If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth." Again he says, "He that doeth sin is of the devil; for the devil sinneth from the beginning."

John was both a great hater and a great lover. He loved everything that was lovely and of good report, but he hated everything that was false and evil. It is a mistake for us to think that a Christian must be a man who never gets angry. It is right for us to become angry at things that are wrong and cruel and hurtful to the lives of others. The book of Revelation abounds in strong and bitter words against the enemies of righteousness. In thinking of John, we will remember him, however, as the apostle of holy love.

FOR INTERMEDIATE PUPILS

1. Why is John called the "disciple whom Jesus loved"?
2. What books in the Bible did John write?
3. Why was John called a "son of thunder"?
4. What was John's place in the Early Church?
5. What great definition of God did John give?
6. What do you like best in John's character?

The Intermediate Catechism

Q. 40. What is prayer?

A. Prayer is communion with God in the name of Jesus Christ, in which we tell God of our love to him, our sorrow for our sins, our thankfulness for his gifts and our desires for ourselves and others.

FOR SENIOR STUDENTS

1. What do we know about John's home and family?
2. Who brought John to Jesus?
3. Name occasions when John and Peter were alone together.
4. Is there any difference between John's earlier and later character?
5. Where in the New Testament are we given facts concerning John's life?
6. How did John best serve his Lord?

The Shorter Catechism

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

MATTHEW THE PUBLICAN

THE GOLDEN TEXT—"I am not come to call the righteous but sinners."—Luke 5: 32.

TEXT OF LESSON, Matt. 9: 9-13; Luke 5: 27, 28

For entire lesson, see Matt. 9: 9-13; Luke 5: 27-32

AMERICAN STANDARD VERSION

Matt. 9: 9 And as Je'sus passed by from thence, he saw a man, called Mat'thew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Je'sus and his disciples.

11 And when the Phar'i-sees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners?

12 But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

13 But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

* * * * *

Luke 5: 27 And after these things he went forth, and beheld a publican, named Le'vi, sitting at the place of toll, and said unto him, Follow me.

28 And he forsook all, and rose up and followed him.

AUTHORIZED VERSION

Matt. 9: 9 ¶ And as Je'sus passed forth from thence, he saw a man, named Mat'thew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Je'sus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Phar'i-sees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Je'sus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

* * * * *

Luke 5: 27 ¶ And after these things he went forth, and saw a publican, named Le'vi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 23	The Call of Matthew	Matt. 9 : 9-13.
Tuesday, July 24	Matthew's Feast	Luke 5 : 27-32.
Wednesday, July 25	A Publican's Prayer	Luke 18 : 9-14.
Thursday, July 26	Joy Over a Repentant Sinner	Luke 15 : 1-10.
Friday, July 27	Finding and Losing Life	Matt. 16 : 21-28.
Saturday, July 28	Parables of the Kingdom	Matt. 13 : 44-52.
Sunday, July 29	The Universal Invitation	Isa. 55 : 1-7.

DIFFICULT WORDS AND PHRASES

9. Matthew. Known also as Levi. Luke 5: 27. He was a tax collector. Matthew means "gift of Jehovah." **The place of toll.** The toll, or tax, was levied on goods pasing from district to district. Tribute, on the other hand, was the annual tax on lands, houses, and persons.

10. In the house. The house of Matthew, who prepared a banquet for Jesus. See also Luke 5: 27-31.

12. They that are whole. Jesus spoke in irony, for the Pharisees needed a physician even more than did the publicans.

MATTHEW THE PUBLICAN

The title of the lesson calls Matthew a "publican," and a publican in those days meant a tax collector, or a revenue officer. Matthew had his headquarters at Capernaum, which was on the boundary between the territory of Herod Antipas and Philip the tetrarch. It was on the highway which passed between Joppa and Damascus, and great caravans of merchantmen passed that way. When Jesus called him, Matthew was sitting in the customhouse, busy about government affairs. Peter and John were fishermen and worked at their trade. Matthew, on the other hand, was a business man, and engaged in important financial and government affairs. He doubtless was a man of great influence and ability.

MATTHEW AND THE JEWS

Matthew's position was scorned by his fellow countrymen. In the first place it was a business in which he was compelled to be disloyal to his religious faith. Serving as he did on the great highway it was impossible for him to fulfill the requirements of the law. Doubtless he was unable

to keep the Jewish Sabbath, for the Gentile merchants would not observe that as a holy day. The business in which he was engaged had a bad name and in the minds of the people was associated with fraud and extortion. The publican had no standing in society and was looked upon as a man who had gotten rich on the poverty of others. In the second place, he was in the employ of Herod the king, and thus became a servant of Rome, contrary to the highest ideals of his country. The Jews held that anyone who assisted the Romans in governing their country had proved false to the Jewish inheritance. A publican was, therefore, classed with outcasts and sinners. It was spoken in condemnation of Jesus that he was a "friend of publicans and sinners."

THE CALL OF MATTHEW

When Jesus began his public ministry he seems to have made his headquarters at Capernaum. Capernaum was the home of Peter, and we read in the Gospels that there many of Jesus' mighty works were performed. It was a city thronged with people from all parts of the world and was a worldly and commercial city. Matthew must have seen and heard much about Jesus. We never know the first influences which draw men to higher and better things. In Mark's Gospel, ch. 1: 37, we read that the disciples came to Jesus, saying, "All are seeking thee." It may be that Matthew was one of these unnamed seekers. One day as Jesus passed the place of toll he suddenly bade Matthew follow him. His words were a brief command, "Follow me," and the response of Matthew was prompt and definite. "He arose, and followed him." He gave the entire homage of his heart to his new Master and he was willing now to bring to the help of that new Master the same talent and ability, the same business qualities, which he had formerly used in the interests of Herod and the Romans.

William Hole

THE CALLING OF MATTHEW

JESUS AND MATTHEW

When Matthew gave his heart to Jesus he never took it back again. He went over to Jesus completely. He acted so that it would be impossible for him to go back to his old life. The first thing he did was to make a feast and to invite other publicans to the banquet. No Pharisees or scribes were invited, but Jesus was invited to this feast of the publicans. It was a great occasion, for Matthew was a man of position and wealth. Here publicly he announced his allegiance to Christ. Matthew's course of conduct was wise. When he decided to be a Christian and to follow Jesus he did so completely. He made an open and public confession to his familiar friends that he had broken with his old life and had made up his mind to be a different man. It is always the safer course to confess our creed publicly.

There was also another reason which motived Matthew, for the great feast gave Jesus an opportunity to give his message to Matthew's fellow publicans. Matthew brought Jesus face to face with his old friends and companions. This was the way in which Matthew became an evangelist. He began to work immediately among his own people. Schoolboys and schoolgirls can do their best work among other schoolboys and schoolgirls. College students can work best among other college students.

MATTHEW'S GREAT FEAST

The feast which Matthew prepared for Jesus also created a great occasion for criticism on the part of the Pharisees. The feast was doubtless an elaborate one for Matthew's prominence and position gave him influence in government circles. The Pharisees, of course, were not invited, but according to the custom of the Jewish feasts the public might enter the court of the house and not only look on, but hear and even take part in the table talk during the feast. The Pharisees immediately began to criticize Jesus. They did not take Matthew to task for holding his feast and inviting Jesus, but they objected to Jesus' taking part in a feast with publicans and sinners. They said, "Why eateth your Teacher with the publicans and sinners?" The disciples of Jesus did not reply, but allowed Jesus to reply for them. His answer was full of stinging rebuke and irony. He champi-

oned the cause of the publicans and his right to be their companion, and he also rebuked the Pharisees for their self-righteousness and arrogance. He said: "They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners." He did not mean, of course, that the Pharisees did not need salvation. His words were ironical, and contained a sharp rebuke. Jesus helps those who seek his help.

MATTHEW THE APOSTLE

After the great feast which Matthew prepared for Jesus we know nothing more of him until he, like Peter and John, was called to become one of the intimate followers of our Lord, and was chosen as one of the twelve disciples. This was a great honor to come to Matthew. Before choosing the Twelve, Jesus spent the night on the mountain in prayer, and doubtless he chose them because of their fitness for the position. Matthew evidently had qualities which fitted him for this high position. He represented a great class of people and they would hear the message more willingly from his lips.

What his peculiar service as an apostle was we do not know. We are told very little about him. He did his work silently and without display. We know a good deal about Peter and John. We know something, too, of Andrew and James, but we know scarcely anything of Matthew's later service. We are told in tradition that he made his home in Jerusalem and that he became a missionary to Persia, and preached the gospel to the Parthians and the Medes. We are told, too, that he died a martyr in Ethiopia. There is no historical proof of these traditions, however. It is interesting to remember when we read the Gospel of Matthew, especially the Sermon on the Mount, that Matthew was a business man who became a Christian. In the Sermon on the Mount we read words such as these: "Ye cannot serve God and mammon"; "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

"At once he rose and left his gold;
His treasure and his heart
Transferred, where he shall safe behold
Earth and her idols part;
While he beside his endless store
Shall sit, and floods unceasing pour
Of Christ's true riches o'er all time and space,
First Angel of his Church, first steward of his grace."

THE GOSPEL OF MATTHEW

Dr. Alexander Whyte says that when Matthew rose up and left all to follow Jesus he left everything except his pen and ink. He took his pen and ink with him and the greatest service which he rendered to the Christian Church was when he penned the Gospel which is called by his name, the Gospel of Matthew. If you study it carefully you will discover that in this Gospel he speaks often of the "kingdom of God." It is Matthew who tells us the story of the Wise Men who came to find the King. Matthew was a Jew, and wrote for the Jews, and in the Gospel he tells us how Jesus is in deed and in truth the King of the Jews.

In this Gospel, too, you will find a great invitation and a great command which the King issues. Jesus as the King says unto all the world "Come." That is his great invitation. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How wonderful are the last words of this Gospel, "Lo, I am with you always!"

FOR INTERMEDIATE PUPILS

1. By what other name is Matthew known?
2. What was Matthew's business?
3. When did Matthew first meet with Jesus?
4. How did Matthew show his love and loyalty to Jesus?
5. Why did the Pharisees object to Jesus' being present at Matthew's feast?
6. What was Matthew's greatest service to the Church?

The Intermediate Catechism

Q. 41. After what manner did Jesus Christ teach us to pray?

A. Jesus Christ taught us to pray after this manner:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." Matt. 6: 9-13.

FOR SENIOR STUDENTS

1. Why was Matthew chosen as one of the Twelve?
2. In what business was Matthew when Jesus called him?
3. Why did Matthew prepare a great feast for Jesus?
4. What is the chief quality in Matthew's character?
5. Did the feast hinder or help Jesus in his work?
6. What is the central theme in the Gospel of Matthew?

The Shorter Catechism

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

MARY MAGDALENE

THE GOLDEN TEXT—"Our soul hath waited for Jehovah:
He is our help and our shield."—Ps. 33: 20.

TEXT OF LESSON, Luke 8: 1-3; John 19: 25; 20: 11-18

For entire lesson, see Luke 8: 1-3; Matt. 27: 55, 56; John 19: 25; 20: 1-18

AMERICAN STANDARD VERSION

Luke 8: 1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve,

2 And certain women who had been healed of evil spirits and infirmities: Ma'ry that was called Mag-da-le'ne, from whom seven demons had gone out,

3 And Jo-an'na the wife of Chu'zas Her'od's steward, and Su-san'na, and many others, who ministered unto them of their substance.

* * * * *

John 19: 25 These things therefore the soldiers did. But there were standing by the cross of Je'sus his mother, and his mother's sister, Ma'ry the *wife* of Clo'pas, and Ma'ry Mag-da-le'ne.

* * * * *

Ch. 20: 11 But Ma'ry was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;

12 And she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Je'sus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 When she had thus said, she turned herself back, and beholdeth Je'sus standing, and knew not that it was Je'sus.

15 Je'sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Je'sus saith unto her, Ma'ry. She turneth herself, and saith unto him in He'brew, Rab-bo'ni; which is to say, Teacher.

17 Je'sus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

18 Ma'ry Mag-da-le'ne cometh and telleth the disciples, I have seen the Lord; and *that* he had said these things unto her.

AUTHORIZED VERSION

Luke 8: 1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Ma'ry called Mag-da-le'ne, out of whom went seven devils,

3 And Jo-an'na the wife of Chu'za Her'od's steward, and Su-san'na, and many others, which ministered unto him of their substance.

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John 19: 25 ¶ Now there stood by the cross of Je'sus his mother, and his mother's sister, Ma'ry the *wife* of Cle'o-phas, and Ma'ry Mag-da-le'ne.

* * * * *

Ch. 20: 11 ¶ But Ma'ry stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Je'sus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Je'sus standing, and knew not that it was Je'sus.

15 Je'sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Je'sus saith unto her, Ma'ry. She turned herself, and saith unto him, Rab-bo'ni; which is to say, Master.

17 Je'sus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Ma'ry Mag-da-le'ne came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 30	Mary Magdalene Healed	Luke 8 : 1-3.
Tuesday, July 31	The Last at the Cross	Matt. 27 : 54-56.
Wednesday, August 1	Following to the Tomb	Luke 23 : 50-56.
Thursday, August 2	First at the Empty Tomb	Mark 16 : 1-9.
Friday, August 3	The First to See the Risen Christ	John 20 : 11-18.
Saturday, August 4	Trusting Our Deliverer	Ps. 42 : 6-11.
Sunday, August 5	The Song of the Redeemed	Ps. 45 : 1-8.

DIFFICULT WORDS AND PHRASES

Luke 8: 2. Magdalene. A designation implying that Mary came from some town called Magdala.

Seven demons. An aggravated form of disease. The disease was mental and physical, but not moral.

3. Herod's steward. The steward was the manager of the king's estate.

John 20: 16. Rabboni. "My teacher." It was a title of respect and reverence. Mary was the first to see the risen Lord.

MARY MAGDALENE

In the Gospels we find four different women who bear the name of Mary. There is Mary, the mother of James and Joses, who is mentioned as being at the cross, and present at the tomb on Easter morning. She is also called the wife of Clopas. There is Mary of Bethany, the sister of Martha and Lazarus. There is Mary, the mother of Jesus, about whom we studied four weeks ago. There is Mary Magdalene, about whom we are to study in this lesson. She is distinguished from the other Marys by being called "Mary Magdalene."

A GREAT SUFFERER

We are told only one thing about Mary's life. We are told that she had been possessed of seven demons and that Jesus had freed her from this terrible possession and given her a new hope. We are not justified in thinking that because she was possessed of seven demons she was, therefore, an immoral woman. It is a pity that her name has been identified with an immoral and impure life. We have even institutions which are meant for the redemption of fallen womanhood which are named for her. This has come about because she has been identified with the woman who was a sinner, who anointed the feet of Jesus, and wiped them with her hair. Frequently, Mary Magdalene, Mary of Bethany, and this unnamed woman have been spoken of as being the same person. This is a mistake. There is no reason for us to identify Mary Magdalene with any other woman in the Gospels and there is no reason for us to think that her disease had any relation to anything wrong or immoral. It would be better for us to think of her as being afflicted in her mind and body. We speak of people to-day as being demented, and this word would explain better than anything else, perhaps, Mary's trouble. We cannot understand the mysterious cause of her complaint. It was some form of insanity that brought periods of depression, fits of silence, and what we would call to-day a "divided life." There is a similar story in The Acts where Paul redeemed the slave girl at Philippi from the power of evil and set her free. The phrase "seven demons" suggests that she was in the grip of a specially terrible form of the disease.

MINISTERING TO JESUS

We do not know where Mary met Jesus, or how she came into contact with him. Perhaps she was in Capernaum where Jesus performed so many of his mighty works, or it may be that Jesus was visiting in her town and saw her there. Later on we read that she ministered to Jesus by supporting him and his disciples, which suggests that she was a woman of some financial means, and this would only add to her pathetic situation. Perhaps she had everything in life which she needed except health and a sane mind, and when Jesus spoke the words that redeemed her and gave her a mind that understood and remembered, he gave her also a heart to love, and her debt of gratitude was ever upon her like a burden from which she could not be freed. Perhaps you have often wondered how Jesus and his twelve disciples, thirteen men, received their support and gained their livelihood, as they went about the country preaching and teaching and healing those who were sick. For nearly three years Jesus carried on his public ministry, and during all this time there was no revenue coming from any service performed by him or his disciples. They were all poor men, dependent upon the generosity of others. We know that they had a common treasury and that Judas was the treasurer and these words which we read about Mary and the other women tells something of the secret of their support. The work of Christ has often been helped by the ministry of women.

In the time of John Wesley, the Countess of Huntingdon gave all her wealth to the support of the religious revivals carried on by Wesley and Whitefield, and likewise expended large sums in the support of young men who were trained to preach. What was done by Mary Magdalene, and such women as the Countess of Huntingdon is being performed to-day by many thousands and even millions of women. When we think of the great names of Christian women who have given all their service to the Church and to the world we are lost in wonder. Some of the greatest missionaries of the world, as Fidelia Fiske, Isabella Thoburn, Dr.

Eleanor Chesnut, Mary Reed, and Mary Slessor, have been women who have ministered in the name of Jesus to the helpless and homeless people of many lands. This group of women who first ministered to Jesus gave to the women of all the world an example of how they may follow in their steps.

MARY AT THE CROSS

In the company of other women, one of whom at least belonged to Herod's court, Mary journeyed up to Jerusalem on that last journey which was to end at the cross. Perhaps she did not understand what Jesus' strange words about his death and resurrection meant, but her love for him kept her true, although the record is silent as to what she did during the long hours of the betrayal and trial. We read that she stood afar off and watched the crucifixion. In every list of the women mentioned in connection with the death and resurrection of Jesus, Mary's name occurs. It usually stands first, which suggests that she was something of a leader, and that the other women looked to her and depended upon her. Perhaps it was her love and devotion which led the others there to the scene of the crucifixion, from which we would imagine she and they would naturally shrink. Perhaps Jesus would gain strength and comfort from the sympathy thus expressed. It would seem, too, that the women drew nearer to Jesus as death drew near, for on the cross Jesus was able to look down upon them, and see his mother and even speak words of love to her.

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MARY MAGDALENE AT THE TOMB

MARY IN THE GARDEN

Early Sunday morning, Mary, together with Salome and Mary, the mother of James, brought sweet spices that they might anoint the body of Jesus. They were not satisfied with the hasty burial which had taken place before the beginning of the Jewish Sabbath on Good Friday night. The long hours of the Sabbath had dragged slowly along and very early in the morning they came to the tomb. John says that Mary came "while it was yet dark." She could not wait. She longed to render the last possible service to the Lord who had given her life and hope. Probably she arrived at the sepulcher alone and first of all. John tells us that she found the sepulcher empty and went to find Peter and himself. The other disciples speak of a group of women. Matthew names two, and Mark three, as having visited the tomb together with Mary Magdalene and finding it empty and guarded by angels. It is not easy to tell the exact order of everything that happened Easter Sunday morning, and it is not necessary that it should be arranged in order. Many things happened, and each person saw something especially interesting to himself.

We read that after the other women had gone Mary was left alone. She sat in the Garden near the tomb and watched. She could not leave the place where the body of her Lord had been laid. As she looked into the tomb she saw two angels who said to her, "Woman, why weepest thou?" She replied, "Because they have taken away my Lord, and I know not where they have laid him." She asked the angels no questions and in her grief turned away from the tomb. Immediately she was face to face with Jesus, but she did not know him. Like the disciples on the way to Emmaus her eyes were "holden." She took Jesus for the gardener, and said to him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." It was a rather strange statement for a woman to make. Love, however, does not calculate, and Mary thought she herself would be able to carry the body away. Jesus looked at her and spoke her name, "Mary." Immediately she recognized him and exclaimed "Rabboni!" which means "My Master." It would seem from the Gospel story that she reached forward to take hold of him by the feet, for Jesus said, "Touch me not." Others came later and took hold of his feet and worshiped him, but Mary needed other treatment, and Jesus held her back from touching him, saying, "I am not yet ascended." Possibly he wished to teach her that her love must find its expression in some other way.

JESUS AND MARY

There was something for Mary to do. Love is not sentiment merely. Love expresses itself best in service. Jesus gave her something to do. He

said, "Go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God." In this way Mary became the world's first missionary. She went forth to herald the Easter story and the gospel message. It was because of her love that it was given to her first to proclaim to the disciples the gospel of the living Lord. The love of Christ which led her to the foot of the cross sent her forth into the world to continue her ministry in a larger and better way. It was love for Christ which led Mary to minister to him in life, and to be a minister of the gospel of her ascended and risen Lord. —

FOR INTERMEDIATE PUPILS

1. How many Marys are mentioned in the New Testament
2. Why is Mary Magdalene so called?
3. What had Jesus done for her?
4. What service did Mary render to Jesus?
5. Why was Mary at the tomb Easter morning?
6. What message did Jesus give to her?

The Intermediate Catechism

Q. 42. How did Jesus Christ encourage us to pray?

A. Jesus Christ encouraged us to pray by his promise: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15: 7.

Q. 43. How does God answer our prayers?

A. God answers our prayers, not always as we expect, but as is best for us and for his kingdom.

FOR SENIOR STUDENTS

1. Why was it necessary for women to minister unto Jesus?
2. Why is Mary Magdalene often mentioned first in the list of women?
3. Why is she sometimes identified with the woman who was a sinner?
4. What led her to watch the crucifixion of Jesus?
5. Why did she not recognize Jesus in the Garden?
6. What attractive qualities did Mary possess?

The Shorter Catechism

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Lesson VII—MARTHA AND MARY

THE GOLDEN TEXT—"Mary hath chosen the good part, which shall not be taken away from her."—Luke 10: 42.

TEXT OF LESSON, Luke 10: 38-42; Mark 14: 3-9

For entire lesson see Luke 10: 38-42; John 11: 1 to 12: 8; Mark 14: 3-9

AMERICAN STANDARD VERSION

Luke 10: 38 Now as they went on their way, he entered into a certain village: and a certain woman named Mar'tha received him into her house.

39 And she had a sister called Ma'ry, who also sat at the Lord's feet, and heard his word.

40 But Mar'tha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

41 But the Lord answered and said unto her, Mar'tha, Mar'tha, thou art anxious and troubled about many things:

42 But one thing is needful: for Ma'ry hath chosen that good part, which shall not be taken away from her.

* * * * *

Mark 14: 3 And while he was in Beth'a-ny in the house of Si'mon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; *and* she brake the cruse, and poured it over his head.

AUTHORIZED VERSION

Luke 10: 38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Mar'tha received him into her house.

39 And she had a sister called Ma'ry, which also sat at Je'sus' feet, and heard his word.

40 But Mar'tha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Je'sus answered and said unto her, Mar'tha, Mar'tha, thou art careful and troubled about many things:

42 But one thing is needful: and Ma'ry hath chosen that good part, which shall not be taken away from her.

* * * * *

Mark 14: 3 ¶ And being in Beth'a-ny in the house of Si'mon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 But there were some that had indignation among themselves, *saying,* To what purpose hath this waste of the ointment been made?

5 For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her.

6 But Je'sus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always.

8 She hath done what she could; she hath anointed my body beforehand for the burying.

9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Je'sus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 6	Martha and Mary	Luke 10: 38-42.
Tuesday, August 7	Lazarus the Brother	John 11: 1-16.
Wednesday, August 8	Jesus, Martha, and Mary	John 11: 17-30.
Thursday, August 9	Jesus Raises Lazarus	John 11: 31-46.
Friday, August 10	A Token of Love	John 12: 1-8.
Saturday, August 11	A Godly Woman	Prov. 31: 10-31.
Sunday, August 12	Thanksgiving for Deliverance	Ps. 116: 1-8.

DIFFICULT WORDS AND PHRASES

Luke 10: 38. A certain village. Bethany, the home of Mary, Martha, and Lazarus, a short distance from Jerusalem.

42. One thing. See Revised Version margin. "Few things are needful, or one." Dr. Moffatt translates "Mary has chosen the best dish."

Mark 14: 3. Simon the leper. One tradition says that he was the husband of Martha. **A woman.** Compare with John 12: 1-8. Not the same woman spoken of in Luke 7: 37-50.

5. Three hundred shillings. This would be about fifty dollars, a shilling being estimated at seventeen cents.

THE BETHANY HOME

This lesson presents Jesus to us in a new light. We see him here in a home. The Bethany home was a place where he was always welcome. Bethany was near Jerusalem, on the Mount of Olives. The people who made up this home loved him and the Gospels tell us that he loved them. He loved Martha for her practical ways and her willing spirit. He loved Mary for her winsomeness and gentleness. He loved Lazarus for his patience and was drawn to him because of his suffering.

RESTING AT BETHANY

Jesus was homeless. One of his remarks lingers in our memory in this connection. In answer to the statement of a man who said he would follow Jesus wherever he went the Master said, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." When he left his mother's home at Nazareth he became homeless. He never had a home of his own, and yet he loved friendship and enjoyed the fellowship of those who understood him. He needed quiet and rest just as we need them.

He came one day to the home at Bethany, glad to be at rest among his friends. The story tells us that Martha and Mary prepared eagerly to welcome him. They set about to secure his comfort and both were busied for a while preparing refreshment. It would seem that Martha continued her preparations for the supper, but that Mary, when she had done all that she could, took her place beside Jesus and listened to his words and held fellowship with him concerning the great spiritual realities in which he was interested. Martha became irritable and cross and coming to Jesus said, "Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me." It is easy to see that Martha was annoyed. Mary had also served, but Martha was not satisfied to continue alone. Jesus gently rebuked her, saying, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her." There are two ways of interpreting this remark of Jesus. We may interpret it as meaning that Jesus thought that Martha was making too elaborate preparations in regard to food. He did not care for an elaborate meal. He lived a very simple life. One dish was sufficient to satisfy him, and he would have pre-

ferred to have Martha less concerned about preparing many things to eat, and more like Mary, who was satisfied with providing a simple meal, and eager at the same time to enjoy the richness of spiritual fellowship. There are others who think that Jesus meant to contrast Martha's restless spirit with the quieter spirit of Mary. Martha was troubled and distressed and distracted, but Mary was quiet, and willing to sit at Jesus' feet. However we interpret the remark of Jesus he rebuked Martha for her temper and her irritability and commended Mary for her desire to hold fellowship concerning spiritual realities.

JESUS AT BETHANY

In the Gospel of John we read of the sickness and death of Lazarus, and his restoration to life. It is a very interesting story. A message was sent to Jesus, telling him that Lazarus, his friend, was very sick. Instead of going to Bethany immediately, Jesus delayed his departure for two days, and when he arrived at Bethany, Lazarus was dead. When Martha heard that Jesus was coming she immediately arose and went to meet him. In her impulsive way she said, "Lord, if thou hadst been here, my brother had not died." Jesus spoke wonderful words to her concerning the resurrection, and, in reply, Martha assured him of her faith in him.

Leaving Jesus she went to call Mary, saying, "The Teacher is here, and calleth thee." When Mary came, she fell at Jesus' feet, saying the very words that Martha had said, "Lord, if thou hadst been here, my brother had not died." She knew that Jesus had power over life and death and trusted him even in her sorrow. Jesus responded to their love and to their faith, and called Lazarus back from the dead, and then Mary and Martha knew that the Lord had done something greater and better for him than if he had held him back from sickness and death. God sometimes allows us to suffer and to sorrow in order that he may do for us some greater and better thing than we have ever dreamed possible.

THE SUPPER AT BETHANY

We have already had two stories where Jesus met with Mary and Martha in their Bethany home. There is still a third scene, and it is more beautiful than either of the others. Jesus had come up to Jerusalem for the last time. Each day during his last week on earth he seems to have gone into Jerusalem and every evening he left the city for the Mount of Olives. We know that he spent the last night of his life on earth in the Garden of Gethsemane. We do not know where he spent the other nights, but it is pleasant to think that he spent them in the home at Bethany.

Jesus arrived at Bethany six days before the passover. A special festive meal was prepared for him on the Jewish Sabbath in the home at Bethany. It would seem as if the people of Bethany had combined to do him honor. We are told that the feast was in the home of Simon the leper, but we do not know who this Simon was. We are told, however, that Martha was serving, and this time she made no complaint to Jesus. Again Mary was worshiping at his feet. The passover was near at hand, and Jesus knew that his hour had come. How much Mary knew we are not told, but certainly Jesus gave us reason to believe that Mary understood that Jesus' end was near. We are told that she took a box of ointment, very precious, and poured it on his head as he reclined at the table.

The ointment would cost in our money about fifty dollars, and, of course, according to the value of money to-day, would be worth very much more then. We do not wonder that there was complaint and criticism among the disciples. They said, "To what purpose is this waste? For this ointment might have been sold for much, and given to the poor." Jesus immediately understood what they were speaking about and came to Mary's defense. He said: "Why trouble ye the woman? . . . For ye have the poor always with you; but me ye have not always. For in that she poured this ointment upon my body, she did it to prepare me for burial." When he had explained Mary's real reason for her act of devotion he silenced her critics by speaking words of praise and commendation which have been heard throughout all the world concerning Mary's act. "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

THE CHARACTER OF MARTHA

We are able now to come to some conclusion about the characters of Martha and Mary. They are very clearly outlined and in each story they show the same traits of character. Martha represents to us the practical side of life, outspoken and at times irritable. We notice three qualities which she exhibits. In the first place, she was practical. When Jesus was resting in the Bethany home, when he came at the death of Lazarus, and at the supper served at Bethany just before his death, Martha was active and busy, alert and serving. She was one of those Christians of the type who find their greatest satisfaction in activity. In the second place, she was easily disturbed. She was what we would call to-day "fussy." The word spoken of her is that she was "distracted." She had a divided mind. She wanted to be with Jesus, and yet she wanted to serve, and so she was torn between motives and her life was restless and irritable. Jesus commended Mary for her quiet ways and rebuked Martha for her worry and temper. In the third place, while she was willing to serve, there was an element of selfishness about her faultfinding. She found fault with Mary for leaving her to serve alone and she found fault with Jesus for permitting Mary to sit at his feet. We must not

be hard on Martha because she failed once, for in the story of the restoration to life of Lazarus and at the supper when Mary poured out the precious ointment on the head of Jesus, Martha revealed an attractive and devout spirit, and there is no complaint or fretfulness on her part.

THE CHARACTER OF MARY

The faults of Martha stand out so clearly on the surface that we are apt to forget her virtues. On the other hand, the virtues of Mary are so pronounced and so clear that nothing is thought or said of any faults. Mary seems to represent a perfect attitude of life toward the Master. She was a learner. She sat at the Lord's feet and heard his words. She did what she could to serve her Lord and the praise of the Master has been spoken concerning her wherever the gospel has been preached. There was nothing too good for her to give to Jesus. The disciples said that what she did was pure wastefulness. It was, however, the extravagance of love.

FOR INTERMEDIATE PUPILS

1. Where did Martha and Mary live?
2. What qualities do you like in Martha?
3. What qualities do you like in Mary?
4. What qualities did Jesus like in both Martha and Mary?
5. For what did Jesus rebuke Martha?
6. When and for what did Jesus commend Mary?

The Intermediate Catechism

Q. 44. How should we value membership in the Church?

A. We should value membership in the Church as a means of obeying and honoring Christ, of guarding and strengthening our Christian life and of doing good to others.

FOR SENIOR STUDENTS

1. Give the names of the family Jesus visited at Bethany.
2. What complaint did Martha bring to Jesus about Mary?
3. What rebuke did Jesus give Martha?
4. What were Martha's faults?
5. Why did Mary pour the ointment on Jesus' head?
6. What do you like best in the character of Mary?

The Shorter Catechism

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Lesson VIII—STEPHEN THE MARTYR

THE GOLDEN TEXT—"Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?"—Rom. 8: 35.

TEXT OF LESSON, Acts 6: 8-15; 7: 54-60

For entire lesson, see Acts 6: 1 to 8: 3; 22: 20

AMERICAN STANDARD VERSION

Ch. 6: 8 And Ste'phen, full of grace and power, wrought great wonders and signs among the people.

9 But there arose certain of them that were of the synagogue called *the synagogue* of the Lib'ertines, and of the Cy-re'ni-ans, and of the Al-ex-an'dri-ans, and of them of Ci-li'ci-a and A'si-a, disputing with Ste'phen.

10 And they were not able to withstand the wisdom and the Spirit by which he spake.

11 Then they suborned men, who said, We have heard him speak blasphemous words against Mo'ses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council,

13 And set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law:

14 For we have heard him say, that this Je'sus of Naz'a-reth shall destroy this place, and shall

AUTHORIZED VERSION

Ch. 6: 8 And Ste'phen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Lib'er-tines, and Cy-re'ni-ans, and Al-ex-an'dri-ans, and of them of Ci-li'ci-a and of A'si-a, disputing with Ste'phen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Mo'ses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Je'sus of Naz'a-reth shall destroy this place, and shall change the customs which Mo'ses delivered us.

change the customs which Mo'ses delivered unto us.

15 And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

* * * * *

Ch. 7: 54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Je'sus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;

58 And they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

59 And they stoned Ste'phen, calling upon *the Lord,* and saying, Lord Je'sus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

* * * * *

Ch. 7: 54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Je'sus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him:* and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Ste'phen, calling upon *God,* and saying, Lord Je'sus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 13	Stephen's Ministry	Acts 6: 8-15.
Tuesday, August 14	Stephen's Defense	Acts 7: 1-16.
Wednesday, August 15	Stephen's Defense	Acts 7: 17-34.
Thursday, August 16	Stephen's Defense	Acts 7: 35-53.
Friday, August 17	Martyrdom of Stephen	Acts 7: 54-60.
Saturday, August 18	Through Great Tribulation	Rev. 7: 9-17.
Sunday, August 19	Conquerors Through Love	Rom. 8: 31-39.

DIFFICULT WORDS AND PHRASES

Ch. 6: 9. Libertines. Margin "Freedmen." Probably descendants of Jews who had been made prisoners of war by Pompey in 63 B.C. **Disputing.** Stephen's mission was to the Greek-speaking Jews, and they opposed his message even more bitterly than the Jews of Judea.

11. Suborned men. The word means to procure, usually used in a bad sense. They twisted Stephen's words, and misrepresented him.

Ch. 7: 55. Jesus standing. Jesus was standing, ready to receive and welcome Stephen.

THE CHOICE OF STEPHEN

When Stephen became a Christian we do not know. There is an old story to the effect that he was one of the Seventy whom Jesus sent out as missionaries. There is no way for us to prove this story, but it is probable that Stephen knew Jesus for he had much of his spirit and he recognized him as standing on the right hand of the throne of God. He possessed his Master's message in a marvelous manner, and it is interesting to compare the way in which he met his death with the way in which Jesus died upon the cross.

The Early Church had grown very rapidly and many of the people who were added to the Church were poor and in distress. One of the first things the Early Church tried to do was to minister to the poor. The disciples found that all their time was given up to the administration of alms, and even so they found themselves subject to criticism. There were two classes of Jews in the Early Church. One class spoke Greek, and was composed of Grecian Jews or Hellenists. To the other belonged the Hebrews, and the Grecian Jews complained that their widows were neglected. The twelve apostles called the members of the Church together and said: "It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." The apostles were right in this and the results justified the new departure. They chose seven men. Their names would suggest that they were Grecian Jews, and there is further reason to believe that Stephen, at any rate, belonged to this class. This was the first real extension of the Early Church. The organization of this "board of deacons," as it has been called, led to great success. The result of the choice was that "the word of God increased."

STEPHEN AS A PREACHER

There were many synagogues in Jerusalem. There were some where the Greek-speaking Jews gathered, and since Stephen was also of their kind he would find a ready audience with them. He argued and discussed the Christian faith with them, and they were not able to answer his arguments. They grew angry and made false charges against him. It was doubtless true that Stephen spoke words that might have been interpreted as words spoken against Moses. We will see later how this could be, but he said nothing that was irreverent or blasphemous either against God or against Moses. They knew their charge was false, but they were not able to answer him in the spirit of truth and sincerity. They did to Stephen what they had done to Jesus. They brought false witnesses against him, who charged him with saying what he never had said. Stephen was seized suddenly and brought before the council, and charged with speaking against the Temple and the law. The charge was "we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us." Stephen, however, was unmoved and unafraid, and looking upon him in their anger they saw his face illumined "as it had been the face of an angel."

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STEPHEN

STEPHEN'S GREAT SERMON

The high priest turned to Stephen and asked, "Are these things so?" Stephen's reply is contained in the seventh chapter of The Acts, and is one of the most wonderful sermons ever preached. It needs to be read very carefully. It contains a great and wonderful knowledge of the Old Testament and the revelation which God made to man. Stephen reviewed the history of God's revelation to the Jews. He showed them that he had been gradually revealing himself through Abraham and Isaac and Jacob, through Joseph and Moses, in the tabernacle, and in the burning bush in the wilderness, and that to every forward movement which God had made there had been opposition on the part of the Jewish people. Moses had prophesied that God would raise up to them a prophet like himself. Of course, Stephen was thinking of the time of Jesus. Then he told the Jews that they had always been stiffnecked, resisting the Holy Spirit, persecuting the prophets, and killing those who had pointed out the coming of the Messiah, and finally he charged them with being betrayers and murderers of the Messiah who had come to them. At that they rose up in anger, and "gnashed on him with their teeth." They could not answer his words because what he had told them was true, for the Old Testament was all preparatory to the coming of Jesus Christ. They rose up in a body and laid hold upon him and cast him out of the city, that they might kill him.

THE DEATH OF STEPHEN

Stephen's hour had come. He had in the providence of God fulfilled the purpose of his life. He was probably still a young man and, humanly speaking, there was much work for him yet to do, but God's ways are not our ways, and Stephen was able to serve the Church better by his death than by his life. As he stood in the midst of his enemies he looked up into heaven and saw "the Son of man standing on the right hand of God." This testimony only intensified the anger of the Jews, and stopping their ears they cried out with a loud voice, rushed upon him, and cast him out of the city and stoned him.

It was all irregular and lawless and yet the Jews seemed to carry out a form of the law. The witnesses were there, and they cast the first stones, laying their garments down at the feet of a young man whose name was Saul. It is interesting to think that Saul had heard Stephen and that he, with all his brilliancy, was unable to answer the arguments which Stephen presented. We are led to believe that Stephen's life and death had much to do with the conversion of Saul, who later became the leader of the Christian Church.

It was customary among the Jews to give the prisoner a chance to speak before the stones were cast. It may have been in this interval that the culprit was urged to confess his sin to God before he died. Stephen may have used this opportunity for prayer, for we are told that Stephen said,

"Lord Jesus, receive my spirit," and then we read that in the midst of the stone-throwing and the tumult and the noise he knelt down and cried with a loud voice, "Lord, lay not this sin to their charge." In the midst of the confusion and the noise the spirit of Stephen was at peace and his heart was at home with God.

THE WORK OF STEPHEN

Stephen did more in his death than he ever accomplished in his life. He made it impossible for the Christian Church to be wedded to the Jewish faith. He made it impossible for believers in the gospel to become a mere sect of Judaism. He showed that all the Old Testament, all the revelation of God to the Jews, was preparatory to the greater and more wonderful revelation, the perfect revelation of God in Jesus Christ. The lines after his death were quickly drawn, and persecution broke out immediately against the Christians. This was all to the advantage of the Early Church. It purified it and made it stronger. There is an old saying to the effect that "the blood of the martyrs is the seed of the Church." In those days only those who were loyal and sincere dared unite with the Christian Church because it cost much to confess Christ. Sometimes it cost even life itself. The immediate result of Stephen's death was an outbreak of persecution and hate by Saul of Tarsus. There is no doubt that Stephen's life and death had made a profound impression upon Saul, and in the end it was the means under the Spirit of God of leading him to the Christian faith and hope. In this way Saul of Tarsus became the successor of Stephen and when Stephen's voice was silent Saul began to speak. If you will turn to Acts 22: 20 you will discover that Saul never forgot Stephen.

FOR INTERMEDIATE PUPILS

1. To what position was Stephen elected by the Church?
2. What qualities did Stephen possess as an officer in the Church?
3. How did Stephen begin his public ministry?
4. What did he say that enraged the Jews?
5. Why did they put him to death?
6. What great man was present consenting to his death?

The Intermediate Catechism

Q. 45. What are the chief duties of a member of the Church?

A. The chief duties of a member of the Church are faithfulness to Christ in daily life, regular attendance on the services of the Church, support of its work by prayer and offerings, and effort to extend its influence.

FOR SENIOR STUDENTS

1. What does the name "Stephen" mean?
2. Why was he chosen for office in the Christian Church?
3. To what people did he first present the gospel?
4. What was his message in the synagogues?
5. What appeals to you most in Stephen's character?
6. What was the effect of Stephen's death upon the Church?

The Shorter Catechism

Q. 34. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

Lesson IX—BARNABAS THE GREAT-HEARTED

THE GOLDEN TEXT—"He was a good man, and full of the Holy Spirit and of faith." —Acts 11: 24.

TEXT OF LESSON, Acts 4: 36, 37; 11: 19-30

For entire lesson, see Acts 4: 36, 37; 9: 26-30; 11: 19-30; 12: 25; 13: 1 to 15: 12, 35-41; Gal. 2: 13

AMERICAN STANDARD VERSION

Ch. 4: 36 And Jo'seph, who by the apostles was surnamed Bar'na-bas (which is, being interpreted, Son of exhortation), a Le'vite, a man of Cy'prus by race,

37 Having a field, sold it, and brought the money and laid it at the apostles' feet.

* * * * *

Ch. 11: 19 They therefore that were scattered abroad upon the tribulation that arose about Ste'phen travelled as far as Phœ-ni'ci-a, and Cy'prus, and An'ti-och, speaking the word to none save only to Jews.

20 But there were some of them, men of Cy'prus

AUTHORIZED VERSION

Ch. 4: 36 And Jo'ses, who by the apostles was surnamed Bar'na-bas, (which is, being interpreted, The son of consolation,) a Le'vite, *and* of the country of Cy'prus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

* * * * *

Ch. 11: 19 ¶ Now they which were scattered abroad upon the persecution that arose about Ste'phen travelled as far as Phe-ni'ce, and Cy'prus, and An'ti-och, preaching the word to none but unto the Jews only.

20 And some of them were men of Cy'prus and

and Cy-re'ne, who, when they were come to An'ti-och, spake unto the Greeks also, preaching the Lord Je'sus.

21 And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

22 And the report concerning them came to the ears of the church which was in Je-ru'sa-lem: and they sent forth Bar'na-bas as far as An'ti-och:

23 Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord:

24 For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

25 And he went forth to Tar'sus to seek for Saul;

26 And when he had found him, he brought him unto An'ti-och. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Chris'tians first in An'ti-och.

27 Now in these days there came down prophets from Je-ru'sa-lem unto An'ti-och.

28 And there stood up one of them named Ag'a-bus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Clau'di-us.

29 And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Ju-dæ'a:

30 Which also they did, sending it to the elders by the hand of Bar'na-bas and Saul.

Cy-re'ne, which, when they were come to An'ti-och, spake unto the Gre'cians, preaching the Lord Je'sus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Je-ru'sa-lem: and they sent forth Bar'na-bas, that he should go as far as An'ti-och.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Bar'na-bas to Tar'sus, for to seek Saul:

26 And when he had found him, he brought him unto An'ti-och. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Chris'tians first in An'ti-och.

27 ¶ And in these days came prophets from Je-ru'sa-lem unto An'ti-och.

28 And there stood up one of them named Ag'a-bus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Clau'di-us Cæ'sar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Ju-dæ'a:

30 Which also they did, and sent it to the elders by the hands of Bar'na-bas and Saul.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 20	Barnabas Chosen as a Missionary	Acts 13: 1-12.
Tuesday, August 21	Barnabas Befriends Saul	Acts 9: 26-31.
Wednesday, August 22	Barnabas the Great-Hearted	Acts 4: 32-37.
Thursday, August 23	Barnabas at Antioch	Acts 11: 19-30.
Friday, August 24	Barnabas Preaching to Gentiles	Acts 13: 44-52.
Saturday, August 25	Barnabas Refusing Heathen Worship	Acts 14: 8-18.
Sunday, August 26	"Jehovah Reigneth"	Ps. 96: 1-10.

DIFFICULT WORDS AND PHRASES

Ch. 11: 19. Cyprus. An island off the coast of Asia Minor; one of the earliest mission fields of the Church.

20. Antioch. The capital of the province of Syria, on the river Orontes, about twenty miles from the Mediterranean. Called the "Queen of the East." **The Greeks.** Not Greek-speaking Jews, but Gentiles. This was the first foreign-mission work of the Church.

26. Christians. The first mention of the name. First used as a nickname. A Christian is one belonging to Christ.

JOSEPH CALLED BARNABAS

Last week we studied about Stephen. In this lesson we are to study about another Greek-speaking Jew who also influenced Paul, and had something to do with introducing him to his life work. He is one of the great men of the Early Church, and it is only because he labored with one greater than himself that we forget his greatness. His name was Joseph, but he, also, like many of the leaders of the Early Church, had a second name. This second name was Barnabas, and means "son of exhortation" or "consolation." It is a word coming from the same root as the word by which the Holy Spirit is called in the Gospel of John, the "Paraclete" or "Comforter."

Barnabas' home was in the island of Cyprus, which was colonized by Jews. These Jews spoke Greek, and were more liberal in their views than the Jews of Jerusalem or Palestine. Barnabas was a man of wealth and possessed property, but when he became a Christian and united with the Early

Church he, like many others, gave all he had to the Church, to be distributed by the apostles.

A SON OF EXHORTATION

Barnabas was true to his name. He became a helper and encourager, first of all to the Early Church in giving to them wealth, by means of which they were able to help the poor connected with the Church brotherhood, and later by encouraging Saul to continue in his Christian life, and then again by helping in the great forward missionary movement of the Early Church. We do not know when Barnabas first became a Christian. One of the early writers of the Church thinks that he, too, was one of the Seventy commissioned by Jesus. There is no way of proving this, and perhaps it is more probable that he became a Christian on the Day of Pentecost when people from all lands were present, and the Holy Spirit was poured out upon the apostles.

BARNABAS AND PAUL

Barnabas and Saul became companions. When we first read of their names the name of Barnabas is always first. Later on the name of Saul, or Paul, as he comes to be called, is first. As Paul grew in power and in influence, Barnabas took a secondary place. If it were not for the superior greatness of Paul we would give Barnabas a higher place in the work and ministry of the Early Christian Church. Saul went up to Jerusalem, after his conversion, intending to join himself to the disciples of the Christian Church. The Christians were afraid of him, however, and were reluctant to believe his story. He was such a well-known persecutor of the Church, and had done so much harm to the Christians that they were unwilling to believe that their greatest enemy had been captured by Christ and his heart changed. It was Barnabas, however, who came forward and championed Paul's cause. We do not know how Barnabas came to know Paul. He may have met him in Tarsus, which was a great university center. We do know, however, that Barnabas had complete confidence in Paul's honesty, and was willing to take his place beside him. What would have happened to Paul if Barnabas had not stood sponsor for him we cannot tell, but certainly the Church owes much to this good man who was willing to take his place with a man who was being ignored and mistrusted by his brethren. The best thing Barnabas ever did was to discover Paul and introduce him to the Early Church.

BARNABAS AT ANTIOCH

After the death of Stephen, during the persecution which broke out immediately, many of the Christians who made their homes in Jerusalem left the city and settled in other parts of the country. This at first seemed to work to the disadvantage of the Church, but in reality it worked to its progress and benefit. Certain Christians who had made their home in Cyprus and Cyrene passed over to Antioch, and began to preach to the Greeks, and thus we have here the first foreign missionary work attempted by the Early Church.

When news came of the work being carried on in Antioch, the church at Jerusalem grew anxious and perhaps suspicious, and Barnabas was sent there to examine into the work. He was the right man to choose, for he was kindly and gentle and generous. He came with instructions to see that everything was done in order, but when he saw the work, all criticism disappeared, and we read that when he came and "had seen the grace of God," he was glad; "and he exhorted them all, that with purpose of heart they would cleave unto the Lord." If he had been a different kind of man he might have represented the things differently, but being a man generous and helpful he rejoiced in the good work he saw taking place. Henceforth he made his home at Antioch and began his labors there. The first thing he did was to send for Saul who had gone back to Tarsus, and for years had been out of touch with the greater movements of the Church. Here again we see Barnabas reaching forth his hand to thrust Saul forward in Christian service. Perhaps Saul had gone back to his own home discouraged and disheartened, but when the new work began at Antioch, Barnabas knew that Saul was just the man to help manage and perfect the great work he had begun there.

BARNABAS THE GENEROUS

For a whole year Barnabas and Saul labored at Antioch. News came that the Christians at Jerusalem were suffering because of the lack of food. Many of them were poor. The people in Antioch were better off and it is interesting to know that Saul and Barnabas headed a delegation of relief and took assistance from Antioch up to the Christians who were in Jerusalem. This is characteristic of Barnabas, and it is also characteristic of the Christian Church. The Church has always ministered to the relief of the suffering. The Red Cross is a child of the Christian Church, and the work of that splendid organization is well known. There is no organization in the world, however, that carries on such wide charity and benevolences as the Church itself. One of the Fathers of the Church who wrote in the third century said: "Even if there is a sort of common fund, it is not made up of money paid in fees, as for a worship by contract. Each of us puts in a trifle on the monthly day, or when he pleases; but only if he pleases, and only if he is able, for no man is obliged, but contributes of his own free will. There are, as it were, deposits of piety; for they are not paid out thence for feast and drinkings and thankless eating houses, but for feeding and burying the needy, for boys and girls deprived of means and parents, for old folk now confined to the house: also for them that

are shipwrecked, for any who are in the mines, and for anyone who in the islands or in the prisons, if only it be for the cause of God's people, become the nurslings of their own confession.''

BARNABAS THE MISSIONARY

Barnabas and Saul served for a year in the church at Antioch. Then the Holy Spirit began to move upon the hearts of the leaders to inspire them with missionary zeal. It was at Antioch that the first missionary work was done, and it is interesting to know that from there the first foreign missionaries were sent out. At Antioch, too, the disciples were first called ''Christians,'' first as a nickname, but later as a term of love and loyalty.

We read that the Holy Spirit said to the church at Antioch, ''Separate me Barnabas and Saul for the work whereunto I have called them.'' After fasting and praying they were ordained for this special work and sent forth. Together they left Syria and sailed to Cyprus. It is in the account of this visit to Cyprus that the first use is made of the name ''Paul,'' which is consistently employed throughout the rest of the story. From Cyprus they passed over to Asia Minor, coming to Perga in Pamphylia. John Mark, a young man who was a relative of Barnabas, was with them, but at Perga he left them and returned to Jerusalem. Paul and Barnabas pushed on and came to the interior and reached Antioch in Pisidia. This was the First Missionary Journey, and took Barnabas and Paul through the interior of Asia Minor, preaching and ministering to the people. At Lystra the people were ready to worship Paul and Barnabas, calling Barnabas, Jupiter, and Paul, Mercury. The fact that these heathen called Barnabas Jupiter, might suggest that Barnabas was the more dignified and noble of the two men. Derbe was the farthest point reached in this journey, and then the apostles retraced their steps, stopping at each of the towns they had visited in the outward trip.

This missionary journey greatly enlarged the field of operation of the Christian Church, for congregations were founded throughout all this region and the work grew and multiplied, and Gentiles as well as Jews were admitted into the fellowship of the gospel faith.

BARNABAS AND JOHN MARK

The report of this missionary journey was received at Antioch with rejoicing, and later Barnabas and Paul were eager to set forth again on a similar mission. This time difficulty grew up between them. The great men of the Bible are not pictured to us as perfect. The Bible never hesitates to report the faults of its heroes. Barnabas wished to take John Mark with them again. Paul was not disposed to agree for he felt that if John Mark had failed them once he would fail them a second time. Barnabas would not yield in the matter and since he and Paul could not come to any terms they separated. Paul went off on his Second Missionary Journey with Silas as his helper, and Barnabas took John Mark and went to Cyprus. This is the last we hear of Barnabas directly, but Paul several times speaks of him in a friendly way in his Epistles. It is interesting to remember that the confidence which Barnabas had in Mark was justified and from the writings of Paul we gather that Paul and John Mark, who afterwards wrote the Gospel of Mark, were reconciled. Writing to Timothy, Paul said, ''Take Mark, and bring him with thee; for he is useful to me for ministering.'' Paul not only forgave but he forgot and the friendship between Barnabas and Paul was again sealed and remained unbroken to the end.

FOR INTERMEDIATE PUPILS

1. To what country and people did Barnabas belong?
2. What is the meaning of the name ''Barnabas''?
3. How did he first show his loyalty to the Church?
4. What had he to do with Paul's early Christian life?
5. Name the places visited by Barnabas in his missionary work.
6. What do you like best about Barnabas, as you think over his story?

The Intermediate Catechism

Q. 46. Why is that branch of the Church to which we belong called Presbyterian?

A. That branch of the Church to which we belong is called Presbyterian, because it is governed by presbyters or elders.

Q. 47. What do we mean by a presbytery?

A. By a presbytery we mean the presbyters or elders, equal in authority and organized to have charge of the Church in a certain district.

FOR SENIOR STUDENTS

1. What did Barnabas do to help Paul?
2. Why did he sell his property and give the money to the Church?
3. Why was he sent to Antioch?
4. How is his character described by the writer of The Acts?
5. What faults, if any, did he exhibit?
6. Why would you call him one of the great men of the New Testament?

The Shorter Catechism

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Lesson X—PAUL THE APOSTLE

THE GOLDEN TEXT—"I press on toward the goal unto the prize of the high calling of God in Christ Jesus."—Phil. 3: 14.

TEXT OF LESSON, Acts 22: 3, 6-10; Phil. 3: 7-14

For entire lesson, see Acts 7: 54 to 8: 3; 9: 1-31; 11: 25-30; chs. 13 to 28; Phil. 3: 4-14

AMERICAN STANDARD VERSION

Acts 22: 3 I am a Jew, born in Tar'sus of Cili'ci-a, but brought up in this city, at the feet of Ga-ma'li-el, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:

* * * * *

6 And it came to pass, that, as I made my journey, and drew nigh unto Da-mas'cus, about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Je'sus of Naz'a-reth, whom thou persecutest.

9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Da-mas'cus; and there it shall be told thee of all things which are appointed for thee to do.

* * * * *

Phil. 3: 7 Howbeit what things were gain to me, these have I counted loss for Christ.

8 Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Je'sus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

9 And be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

11 If by any means I may attain unto the resurrection from the dead.

12 Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Je'sus.

13 Brethren, I count not myself yet to have laid hold: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before,

14 I press on toward the goal unto the prize of the high calling of God in Christ Je'sus.

AUTHORIZED VERSION

Acts 22: 3 I am verily a man *which am* a Jew, born in Tar'sus, *a city* in Ci-li'ci-a, yet brought up in this city at the feet of Ga-ma'li-el, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

* * * * *

6 And it came to pass, that, as I made my journey, and was come nigh unto Da-mas'cus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Je'sus of Naz'a-reth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Da-mas'cus; and there it shall be told thee of all things which are appointed for thee to do.

* * * * *

Phil. 3: 7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Je'sus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Je'sus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Je'sus.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 27	Saul the Persecutor	Acts 26: 1-11.
Tuesday, August 28	Saul's Conversion	Acts 26: 12-20.
Wednesday, August 29	Paul Witnessing for Christ	Acts 26: 21-32.
Thursday, August 30	The Macedonian Call	Acts 16: 1-13.
Friday, August 31	Paul's Tribulation	II Cor. 11: 16-33.
Saturday, September 1	Paul's Triumph	II Tim. 4: 1-8.
Sunday, September 2	"Here Am I; Send Me."	Isa., ch. 6

DIFFICULT WORDS AND PHRASES

Acts 22: 3. Tarsus of Cilicia. Tarsus was the chief city of the province of Cilicia in Asia Minor, and a university town.

Gamaliel. A famous Jewish teacher. See Acts 5: 34-40.

5. Damascus. The ancient capital of Syria, called the "Queen of Oriental cities." It was about one hundred and fifty miles from Jerusalem.

SAUL AS A JEW

The greatest man in the New Testament is Paul, introduced to us first as Saul of Tarsus. He had two names, "Saul" being his Hebrew name and "Paul" his Gentile name. During the first part of the narrative he is known as "Saul." His parents were devout Jews, for he himself tells us that he was a Hebrew of the Hebrews, and had been brought up after the strictest ways of the Pharisees. Nevertheless, he was a Roman citizen. Acts 22: 28. For some reason or other, perhaps for service rendered, this great gift had come to his father, and thus to him. His native city was Tarsus. He himself says he was "a citizen of no mean city."

Tarsus was a great commercial and university center in Asia Minor. It was the first great university center of the East, and there Saul would come in contact with the learning and culture of the Gentile world. He was able to speak Aramaic, Hebrew, and Greek. As a lad he had his face set to be a Jewish rabbi, and according to the custom of Judaism, he, like others who were looking forward to such work, would learn a trade. He was a tentmaker by trade, and even after he became a Christian he earned his living making tents. His early education would be gained in the synagogue school at Tarsus, and in his home, but about the age of fifteen he would be sent to Jerusalem where he was instructed in the wisdom and learning of the scribes. He tells us that he had for his teacher, Gamaliel, one of the greatest teachers of his time. He would graduate from this school at the age of eighteen or twenty, and we know nothing about him until he was about thirty years of age. We know, however, that he was a strict Jew and Pharisee, and that he sought to fulfill the entire law, but never found complete satisfaction or rest unto his soul. There is no reason for us to think he ever came in contact with Jesus during his earthly ministry.

SAUL AS A CHRISTIAN

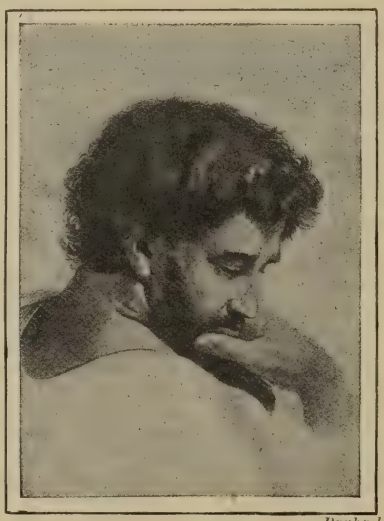
The first time we meet with Saul we find him watching the stoning of Stephen the martyr. The garments of those who stoned Stephen were laid at Saul's feet, and we are told very definitely that "Saul was consenting unto his death." Stephen's death had a profound influence upon Saul's life. Stephen had died with words of forgiveness on his lips, and with the expression of an angel upon his face. Saul could never forget those moments. The immediate effect of Stephen's death, however, was to turn Saul into a fanatic and enemy of the Christian Church. He became the leader of those who were appointed to carry out the persecution of the Christians beyond Jerusalem. Commissioned by the high priest, he set out for the city of Damascus in order that he might stay the progress of the gospel there. It was a journey of one hundred and fifty miles across the desert. When he was nearing Damascus, suddenly a great light blinded him. He fell on his face and heard the words, "Saul, Saul, why persecutest thou me?" Immediately he answered, "Who art thou, Lord?" and again the voice was heard, "I am Jesus whom thou persecutest." Saul was blind when he arose from the ground, and he was led to a house in Damascus where for three days he was cared for in his blindness. At the end of that time the Lord sent to him Ananias, a disciple who baptized him and restored his sight. From that moment Saul became an unwavering and unfaltering Christian. The motto of his life thereafter became "For to me to live is Christ."

SAUL AS A PREACHER

The people at Damascus were amazed at the sudden change which had taken place in their famous enemy. He had come to persecute, with authority to imprison and punish Jews who had become Christians in Damascus. When, however, he appeared in the synagogue the people were amazed to hear him proclaiming Jesus as the Messiah, the Saviour of the world. They said in breathless surprise, "Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests." Saul remained at Damascus preaching, increasing every day in strength, and confounding Jews in argument, and proving that Jesus was indeed the Christ. His testimony, however, stirred up the

anger of the Jews and they determined that they would kill Saul. The plot to kill him was all ready, the gates were closed, and every avenue of escape was thought to be guarded. Saul's friends, however, were able to protect him and let him down in a basket from a window in the wall of the city so that he made his escape.

He retired for a while into Arabia. Many men have had to get away from the crowd in order to master their own message. Jesus retired into the wilderness. John Bunyan in jail was able to write "The Pilgrim's Progress," and Luther, in the German castle, was able to become master of his own mind and there renew his faith in God. We are not told what Saul did in Arabia, but doubtless his whole life was changed and his assurance of the presence of Christ became a reality. Saul returned to Damascus after this, and finally decided to go up to Jerusalem. He had been away from Jerusalem for three years, and when he returned there as a Christian the disciples mistrusted him and were afraid that perhaps he was tricking them by an assumed attitude. Barnabas, however, about whom we studied last week, was confident of Saul's sincerity, and took Saul and introduced him to the Christians in Jerusalem. There Saul met with Peter and John and the other disciples and was with them long enough to learn in detail the story of the wonderful life that was now his theme. A new plot to destroy him was discovered in Jerusalem, and leaving Jerusalem he went back to his own home in Tarsus, where he remained for at least six years.



Raphael

PAUL

Paul was a great preacher with a thrilling message. The words of his message, as we read them in his Epistles, still throb with life and power. One of the great historians of the world, Guizot, says that he did more for Europe than any other man.

PAUL AS A CHURCH LEADER

The church at Antioch had grown up independent of the church at Jerusalem. Its membership consisted not only of Greek-speaking Jews, but of Gentiles who had no relationship to the Jewish community. Certain Christians from Alexandria, which was in Africa, and from Cyprus had passed over to Antioch and had preached the gospel to the Greeks there. This is the first foreign-missionary work that was done in the Early Church as far as the record is given us. Hitherto the work had been carried on among the Jews in Jewish synagogues, but these missionaries from Africa and Cyprus preached the gospel to the Gentiles in the great commercial center of Antioch, and there a great work developed. It grew so rapidly and was so successful that the church at Jerusalem sent Barnabas down to Antioch to see what was going on and to report on the work there. In our last lesson we found that when Barnabas visited Antioch he was delighted with what he saw. He rejoiced because of the good work that was being done, and, seeing the opportunity that was there, he remained in Antioch and from that time on carried on his Christian service there instead of in Jerusalem. The work was so important and so great that he immediately looked around for some one to help him and his mind turned to Saul, who, for the past six or seven years had been in Tarsus doing his Christian work in an obscure way. Immediately Barnabas went to Tarsus and persuaded Saul to accompany him to Antioch. There Barnabas and Saul worked side by side developing the great work there, and it was not long until Antioch became the head of the Christian Church for the Gentile world.

We read that the disciples were first called "Christians" at Antioch. Before this they had been called "sons," "brethren," "disciples," "believers." "Christians" was a nickname, and was given in derision and contempt. The people of Antioch were noted for their gibes. Wherever we meet the word in the New Testament there is a sting in it. Agrippa said to Paul, "With but little persuasion thou wouldest fain make me a Christian." In time, however, it became glorified, just as other names have changed their meaning, such names as "Quaker," "Methodist," "Puritan," which were once given in contempt, but are now honorable names. This name was given to a new type of character who had new thoughts and ideas. These people did things, said things, lived things, hitherto unheard of in the history of the world, and the people who saw them called them "Christians."

PAUL AS A MISSIONARY

For a year Barnabas and Saul carried on their great work in Antioch, receiving into the Christian Church both Jews and Greeks, opening the

door to all who would come and who would accept the offer of the gospel, making known to rich and poor, bond and free, male and female, the unsearchable riches of God in Christ Jesus. Beyond Antioch, however, the great, restless world lay in darkness and ignorance. The gospel is good news and good news must be told, and soon the call came to the church at Antioch to proclaim this gospel in all parts of the Empire. So it came about that the Early Church, through the leadership of the Holy Spirit, commissioned and ordained Paul and Barnabas to go forth as heralds of the cross. Paul made three great missionary journeys, which took him into all parts of Asia Minor, through Macedonia and Greece, and later to Rome. He speaks, too, of his desire to go to Spain. He was the Church's first great foreign missionary, and if you will take a map of Paul's journeys you can trace his travels over land and sea, and the record of his life is one of the most wonderful stories in all history. He was imprisoned and shipwrecked and stoned, and at last in Rome he met a martyr's death and always and everywhere he said, "For to me to live is Christ."

"Christ! I am Christ's! and let the name suffice you,
Ay, for me too, he greatly hath sufficed:
Lo, with no winning words I would entice you,
Paul has no honor and no friend but Christ."

In one of his letters he says: "Of the Jews, five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

PAUL AS A MARTYR

We do not know exactly how Paul met his death. It is generally agreed, however, that he was executed near Rome, after having been sentenced to death by Nero, and having suffered imprisonment in Rome. We can gather a great deal about his later life from his own writings, for Paul is the author of many of the books of the New Testament. During his Second Missionary Journey he wrote the First and Second Epistles to the Thessalonians. On his Third Missionary Journey he wrote the Epistles to the Galatians, to the Romans, and the First and Second Epistles to the Corinthians. During his imprisonment at Rome he wrote the letters that are often called the "prison letters," Colossians, Ephesians, Philippians, and Philemon. His last letters, written just before his death, probably from Rome, Titus and the First and Second Epistles to Timothy, and the Epistle to the Hebrews, if that is a Pauline Epistle, all contain suggestions of his life and ministry. In his last letter to Timothy he remarked that the end was near, and after that he wrote: "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." After this there is silence, but we can be sure that Paul met death as a hero going to receive his crown, for he not only said during his life, "For to me to live is Christ," but he added, "and to die is gain."

FOR INTERMEDIATE PUPILS

1. Where was Paul's native city?
2. Where was he educated?
3. What led him to become a Christian?
4. What part of the New Testament did he write?
5. Where did he travel and for what purpose?
6. How and for what reason was he put to death?

The Intermediate Catechism

Q. 48. Who are the officers of the Presbyterian Church?

A. The officers of the Presbyterian Church are ministers, ruling elders, and deacons.

Q. 49. What is a minister?

A. A minister is one who is called of God and set apart by the Church to preach the Word and to administer the sacraments, and, when he is set over a particular church, he is called the pastor, or bishop.

FOR SENIOR STUDENTS

1. Why would you call Paul a great man?
2. What is known of him before he became a Christian?
3. What Epistles did he write?
4. What was his missionary message?
5. How was he specially prepared for his life work?
6. What do you like best in the character of Paul?

The Shorter Catechism

Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Lesson XI—JOHN MARK

THE GOLDEN TEXT—"Whatsoever thy hand findeth to do, do it with thy might." —Eccl. 9: 10.

TEXT OF LESSON, Acts 12: 12, 25 to 13: 5; 15: 36-40; II Tim. 4: 11

For entire lesson, see Acts 12: 12, 25 to 13: 13; 15: 36-40; Col. 4: 10; II Tim. 4: 11; I Peter 5: 13

AMERICAN STANDARD VERSION

Acts 12: 12 And when he had considered *the thing,* he came to the house of Ma'ry the mother of John whose surname was Mark; where many were gathered together and were praying.

* * * * *

25 And Bar'na-bas and Saul returned from Je-ru'sa-lem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

Ch. 13: 1 Now there were at An'ti-och, in the church that was *there,* prophets and teachers, Bar'-na-bas, and Sym'e-on that was called Ni'ger, and Lu'cius of Cy-re'ne, and Man'a-en the foster-brother of Her'od the tetrarch, and Saul.

2 And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Bar'na-bas and Saul for the work whereunto I have called them.

3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Spirit, went down to Se-leu'ci-a; and from thence they sailed to Cy'prus.

5 And when they were at Sal'a-mis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

* * * * *

Ch. 15: 36 And after some days Paul said unto Bar'na-bas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare.

37 And Bar'na-bas was minded to take with them John also, who was called Mark.

38 But Paul thought not good to take with them him who withdrew from them from Pam-phyl'i-a, and went not with them to the work.

39 And there arose a sharp contention, so that they parted asunder one from the other, and Bar'-na-bas took Mark with him, and sailed away unto Cy'prus:

40 But Paul chose Si'las, and went forth, being commended by the brethren to the grace of the Lord.

* * * * *

II Tim. 4: 11 Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.

AUTHORIZED VERSION

Acts 12: 12 And when he had considered *the thing,* he came to the house of Ma'ry the mother of John, whose surname was Mark; where many were gathered together praying.

* * * * *

25 And Bar'na-bas and Saul returned from Je-ru'sa-lem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

Ch. 13: 1 Now there were in the church that was at An'ti-och certain prophets and teachers; as Bar'-na-bas, and Sim'e-on that was called Ni'ger, and Lu'cius of Cy-re'ne, and Man'a-en, which had been brought up with Her'od the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Bar'na-bas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Se-leu'ci-a; and from thence they sailed to Cy'prus.

5 And when they were at Sal'a-mis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

* * * * *

Ch. 15: 36 ¶ And some days after Paul said unto Bar'na-bas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Bar'na-bas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pam-phyl'i-a, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Bar'na-bas took Mark, and sailed unto Cy'prus;

40 And Paul chose Si'las, and departed, being recommended by the brethren unto the grace of God.

* * * * *

II Tim. 4: 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

DAILY HOME READINGS

Date	Title	Reference
Monday, September 3	The Home of John Mark	Acts 12: 12-19.
Tuesday, September 4	Mark, a Missionary Helper	Acts 12: 25 to 13: 5.
Wednesday, September 5	Mark's Gospel Message	Mark 1: 1-11.
Thursday, September 6	"Straightway"	Mark 1: 21-31.
Friday, September 7	Mark, a Useful Minister	II Tim. 4: 9-22.
Saturday, September 8	The Greatness of Service	Mark 10: 35-45.
Sunday, September 9	Blessedness of Forgiveness	Ps. 32: 1-7.

DIFFICULT WORDS AND PHRASES

Acts 12: 12. House of Mary. The mother of John Mark. Related to Barnabas. See Col. 4: 10.

Ch. 13: 1. Prophets and teachers. Preachers and teachers. Nothing further is known of Niger. Lucius is commonly supposed to be the kinsman of Paul who is mentioned in Rom. 16: 21. Manaen had been a member of the household of Herod Antipas.

3. Laid their hands on them. Ordained and dedicated them to missionary service. Some very old manuscripts read "they all laid hands on them."

Ch. 15: 40. Silas. Called "Silvanus" in the Epistles of Paul. He was with Paul during his Second Missionary Journey.

II Tim. 4: 11. Take Mark. These are Paul's last words about Mark, and show that at last the old friendship between the two men was renewed.

JOHN MARK

Think over the persons about whom we have studied in this series of lessons who have two names. Peter's other name was Simon. The name by which Barnabas was first known was Joseph. The apostle John and his brother James were called Boanerges, "sons of thunder." Matthew was also called Levi. Paul was known in his early life by the name of Saul. In this lesson we are introduced to another man who bears two names. He is known by the name of John Mark. John was his Jewish name and Mark was his Gentile name. Perhaps he took the name of Mark when he became a Christian. It would be a sort of landmark in his life, and would reveal the fact that when he became a Christian he put away all the narrowness of his former Jewish life and opened his heart to receive as brethren the people of all lands. We know him best by the name of Mark. He was the author of the second Gospel, which bears his name, and it may be that he was referring to himself toward the end of the book where he tells the story of the arresting of Jesus. When Jesus was arrested and led from the Garden of Gethsemane back to Jerusalem, we read that all the disciples forsook him, and then Mark adds: "And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him; but he left the linen cloth, and fled naked." This young man is nameless, and many scholars think that there is no reason why Mark should have told us about him, if he were not telling a story about himself.

THE HOME OF JOHN MARK

Mark belonged to a different class from that of the other disciples. They were fishermen and belonged to the humbler ranks of life. Mark was well born, and possessed both culture and wealth. His mother's name was Mary. We are told that she had a comfortable home in Jerusalem. It had a large room in it, large enough to hold quite an assembly of people. Mary also had in her home a maid, a fact which reveals a well-to-do household. Her home was a meeting place for the disciples and the headquarters of the apostle Peter. When Peter was imprisoned the disciples met there, and when he was released he went directly to this house as if he had been accustomed to make it his home. In this atmosphere Mark was brought up. We would speak of him as a young man who had been born into an inheritance. Perhaps his life of comfort and ease made him timid and less accustomed to endure hardship. This may account for his desertion of Paul and Barnabas later on in their missionary work.

MARK AS A MINISTER

The Church, as we have seen in previous studies, had grown, and there had been developed in the city of Antioch a great Gentile church. Barnabas, who we are told was the cousin of Mark, had gone up to Jerusalem on a relief mission. He had been commissioned by the church at Antioch to take supplies for the famine in and around Jerusalem. It was during this mission that he and Mark came into close association. Probably Mark was useful to him in the administration of the relief fund, and when Barnabas returned to Antioch he took Mark with him. We read that when Barnabas and Paul set out on their missionary journey to Cyprus and Asia Minor, Mark went with them as their minister or attendant. We would perhaps call him their secretary. In the report which Dr. Robert E. Speer recently published of his trip through Asia, he speaks of a young man who had just graduated from Princeton University, and who accompanied the party as secretary, at his own expense. It was in some such capacity that Mark accompanied Paul and Barnabas on their first mission tour. He was not ordained as a missionary. He was a helper to the missionaries. He planned minor details, probably carrying the responsibility for the securing of lodgings and food and arranging interviews and doing those things which were necessary to make the work of these missionaries

effective. He was satisfied to be a servant of the servants of God.

FALSE TO HIS TRUST

Barnabas and Paul went forth from Antioch after prayer on the part of the church, and Mark went with them. They passed over to Cyprus, which was the home of Barnabas, and perhaps also the home of Mark, and passing through the island of Cyprus they took ship across the Mediterranean to the coast of Asia, and came to Perga. When Barnabas and Paul set out to go into the interior of Asia Minor, Mark suddenly changed his mind and leaving the missionaries to proceed with their work, returned to Jerusalem. It was an act of desertion which was not easy to forgive. Paul, indeed, did not forgive him immediately and refused at the time to trust him again. Barnabas, perhaps because he knew Mark better than Paul did, and also because of his relationship, tried to excuse him and later was willing to trust him.

Whatever the reason for Mark's desertion, he was guilty of a betrayal of trust and he realized that when, later, Paul and Barnabas returned to the church of Antioch with a wonderful story of heroic adventure and the establishing of the Kingdom of God throughout the wild region of Asia Minor. Mark doubtless regretted then that after he had put his hand to the plow he had turned back.

PAUL AND MARK

The report of the missionary visit was enthusiastically received and the church at Antioch rejoiced in what had been accomplished by these two missionaries. About three years went by and again Paul and Barnabas prepared to set out on a similar mission. It is a wonderful thing to notice how missionaries are always eager to return to their fields of labor. Missionaries home on furlough from India and China are restless until they return to their work again. It was so with Paul and Barnabas. They were eager to leave the more orderly Christian community of Antioch to press on into the regions where the name of Christ had never been heard, and so they arranged to go on a second missionary tour.

Barnabas wanted to take Mark with them, but Paul refused. Paul was a stern man of decision of character. He was not willing to be betrayed again, especially since so much depended upon the working out of their plans, for again they were to enter dangerous situations and endure conflicts and overcome difficulties. Mark did very well where danger did not threaten. When things became difficult and hard he was too apt to fail, and Paul thought more of his work than he did of his friendships. Barnabas, on the other hand, was of a gentle and forgiving disposition. He was willing to forgive and forget. Paul, however, had made up his mind. He would rather break with Barnabas than take Mark and so, since they were not able to reconcile their differences, they parted. Barnabas took Mark with him and went off into Cyprus, and Paul struck out into the unknown regions of Asia Minor, with Silas as his helper.

It is an example of how good men will sometimes disagree. The best solution, now as then, is to agree to disagree. There have always been differences of opinion, and it is best when they occur to act kindly and to carry on the work in separate fields. Barnabas said no harsh word of Paul, and Paul said no unkind word of Barnabas. Doubtless both Barnabas and Paul did good work and it may be that in the providence of God the work was multiplied.

MARK AND PETER

We are not able to follow Mark's career very closely after this experience. A period of perhaps ten or twelve years passed by, and then in the Epistles we come across the name of Mark once more. Paul had written failure across his name and dismissed him. It would seem that during this period of years Mark was in the company of Peter. Peter became his fast friend. Perhaps this grew out of the fact that Peter made his headquarters at Jerusalem in Mark's mother's home. It may have come about from the simple human reason that everyone can get on with some men better than with others. That is true even in families. Certain brothers will pair off and work together and play together. Peter found Mark a very congenial helper and friend, and in his first letter he speaks of Mark as "Mark, my son." This was a title of affection and endearment. Mark as a young man was drawn to Peter and Peter learned to love him and trust him, and gradually lifted him out of his timidity and his fearfulness, into a life of loyalty and efficient service.

LIFE'S SECOND CHANCE

Not only did Mark secure the friendship and trust of Peter, but we read in one of the Epistles of Paul, that he became reinstated in the mind and heart of Paul himself. Before Paul's life ended the old friendship between Paul and Mark was renewed. Writing from his prison in Rome, Paul said: "Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus that is called Justus, who are of the circumcision: these only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me." These are wonderful words. Paul spoke of Mark as a fellow worker, one who had been a comfort to him. We do not know what led to this change in Mark but certainly when Mark proved himself to be worthy of trust, Paul gladly forgave him and treated him as a brother. Perhaps Paul's indignation at his failure had something to do with it.

Perhaps when Paul dismissed him as untrustworthy Mark's spirit rose within him and he determined that he would prove himself worthy of trust. Perhaps Peter's confidence in him awakened the best that was in him, and gradually strengthened his character. It would be quite within reason to think that Barnabas had much to do with the restoration of Mark and the rebuilding of his character. Barnabas was always a helper. He helped to set Paul upon his feet and probably it was he that put spirit into Mark. At any rate he had become a true disciple of Christ Jesus. Whatever was the cause, Mark's life was remade, and whatever of failure there had been was lost in the loyalty and splendid service of his later years.

THE GOSPEL OF MARK

Mark is best known to us as the author of the Gospel which bears his name. The Gospel of Mark is the shortest of the Gospels. Scholars are generally agreed that it was written under the influence of Peter. There are many suggestions that Mark gained his insight into the life of Christ from the lips of the apostle Peter, for the record of the life of Jesus is very graphic and vivid and is told as by one who had himself seen and heard what he describes. In this Gospel we see Jesus on every page, performing great works, pressed upon by the crowds that were amazed and surprised by what he did. The word "straightway" occurs constantly. The Gospel pictures to us Jesus as the great Worker and mighty Doer, who moves across the pages of the story revealing himself to men and redeeming them from their sins. If Mark had done nothing else than write the Gospel which bears his name, he would be immortal.

FOR INTERMEDIATE PUPILS

1. Why did Mark have two names?
2. What was his relation to Barnabas?
3. What influence had Peter upon him?
4. Why did Paul refuse to take him upon his Second Missionary Journey?
5. What led Paul again to trust Mark?
6. What are the characteristics of the Gospel of Mark?

The Intermediate Catechism

Q. 50. What are the governing bodies of the Presbyterian Church?

A. The governing bodies of the Presbyterian Church are the session, the presbytery, the synod, and the General Assembly.

Q. 51. What is the session of a church?

A. The session consists of the pastor and the ruling elders of that church.

Q. 52. What is the duty of the session?

A. The duty of the session is to receive and dismiss members, to watch over and promote their spiritual welfare, and, in general, to direct the whole work of a church.

FOR SENIOR STUDENTS

1. What was Mark's social position in life?
2. What do we know of his early home life?
3. In what capacity did he serve the Early Church?
4. Why did he desert Paul and Barnabas?
5. Was Paul justified in refusing to take him with him a second time?
6. What influences molded Mark's life?

The Shorter Catechism

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves, till the resurrection.

Lesson XII—LUKE, THE BELOVED PHYSICIAN

THE GOLDEN TEXT—"A friend loveth at all times;
And a brother is born for adversity."—Prov. 17: 17.

TEXT OF LESSON, Luke 1: 1-4; Acts 1: 1; 16: 9-15; Col. 4: 14; II Tim. 4: 11

For entire lesson, see Luke 1: 1-4; Acts 1: 1-5; 16: 9-18; Col. 4: 14; II Tim. 4: 11

AMERICAN STANDARD VERSION

Luke 1: 1 Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us,

2 Even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word,

3 It seemed good to me also, having traced the course of all things accurately from the first, to

AUTHORIZED VERSION

Luke 1: 1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first,

write unto thee in order, most excellent The-oph'i-lus;

4 That thou mightest know the certainty concerning the things wherein thou wast instructed.

* * * * *

Acts 1: 1 The former treatise I made, O The-oph'i-lus, concerning all that Je'sus began both to do and to teach.

* * * * *

Ch. 16: 9 And a vision appeared to Paul in the night: There was a man of Mac-e-do'nia standing, beseeching him, and saying, Come over into Mac-e-do'nia, and help us.

10 And when he had seen the vision, straightway we sought to go forth into Mac-e-do'nia, concluding that God had called us to preach the gospel unto them.

11 Setting sail therefore from Tro'as, we made a straight course to Sam'o-thrace, and the day following to Ne-ap'o-lis;

12 And from thence to Phi-lip'pi, which is a city of Mac-e-do'ni-a, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.

13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14 And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

* * * * *

Col. 4: 14 Luke, the beloved physician, and De'mas salute you.

* * * * *

II Tim. 4: 11 Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.

to write unto thee in order, most excellent Theoph'i-lus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

* * * * *

Acts 1: 1 The former treatise have I made, O The-oph'i-lus, of all that Je'sus began both to do and teach.

* * * * *

Ch. 16: 9 And a vision appeared to Paul in the night; There stood a man of Mac-e-do'ni-a, and prayed him, saying, Come over into Mac-e-do'ni-a, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Mac-e-do'ni-a, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Tro'as, we came with a straight course to Sam-o-thra'ci-a, and the next *day* to Ne-ap'o-lis;

12 And from thence to Phi-lip'pi, which is the chief city of that part of Mac-e-do'ni-a, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

* * * * *

Col. 4: 14 Luke, the beloved physician, and De'mas, greet you.

* * * * *

II Tim. 4: 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

DAILY HOME READINGS

Date	Title	Reference
Monday, September 10	Luke the Writer of the Gospel	Luke 1: 1-4.
Tuesday, September 11	Luke the Writer of The Acts	Acts 1: 1-4.
Wednesday, September 12	Luke, a Companion of Paul	Acts 16: 10-15.
Thursday, September 13	Luke, the Beloved Physician	Col. 4: 10-18.
Friday, September 14	Luke's Story of the Saviour's Birth	Luke 2: 8-20.
Saturday, September 15	Luke's Story of the Good Samaritan	Luke 10: 25-37.
Sunday, September 16	The Security of the Righteous	Ps. 91: 9-16.

DIFFICULT WORDS AND PHRASES

Luke 1: 3. Theophilus. An unknown friend of Luke, to whom Luke dedicated both the Gospel of Luke and The Acts.

Acts 16: 9. A man of Macedonia. Macedonia was across the straits in Europe, and represented the appeal of the foreign-mission field to the Church.

10. We sought. A change from the third person to the first, showing that here Luke, the writer, had joined Paul.

Col. 4: 14. The beloved physician. He was a Greek, the only person not a Jew, who contributed

to the writings that form the New Testament.

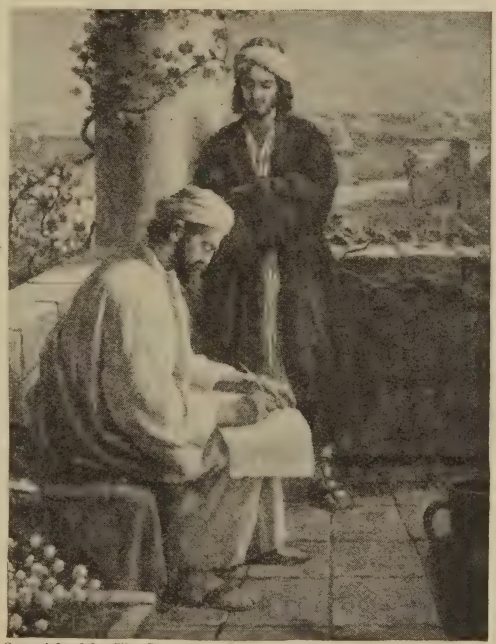
II Tim. 4: 11. Only Luke. Paul had had a group of friends with him. Now, at the last, when he faced death, Luke alone remained.

LUKE THE EVANGELIST

We speak of Matthew, Mark, Luke, and John as the four evangelists. The Gospel of Matthew presents Jesus to us as the Son of Man, and reveals him to us in his natural human life. Mark's Gospel is full of energy and vigor. The miracles which are recorded in his Gospel reveal our Lord's power. John's Gospel takes us into high places, into the very light of the sun. The idea of sacrifice is always present in Luke's Gospel. It is full of the love that gives itself for the life of others. We will see, as we study the writings of Luke, that he is always presenting the Gospel to us in the form of loving-kindness and sacrifice that redeems and saves.

THE GOSPEL OF LUKE

Doubtless you have noticed that there is much that is alike in the four Gospels. Many verses appear in the four Gospels, at least in three of the Gospels, word for word, but if we read closely we will soon see that there are many things in the Gospel of Luke which we find nowhere else. The Gospel of Luke is full of the joy of salvation. It is the most joyous of all the Gospels. It tells us more about the childhood and youth of Jesus than either Matthew or Mark. It also introduces us to some beautiful old people such as Simeon and Anna. Without Luke we would not have the Parables of the Prodigal Son and the Good Samaritan, and the beautiful songs of Mary, Zacharias, and Simeon, and the Christmas song of the angels. Luke's Gospel was not for the Jews only. It gives us the beautiful story of the walk to Emmaus. Jesus walked with the two men and broke bread with them, and vanished from their sight. The words of the second verse of the familiar hymn, "Was There Ever Kindest Shepherd," are characteristic of Luke's Gospel.



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PAUL AND LUKE

LUKE THE GENTILE

This wideness of Luke's sympathy, which is shown in his Gospel, may have been because of the fact that Luke was not a Jew, but a Greek. He is the only Gentile who writes in the New Testament. His name, Luke, is a shortened form of Lucas or Lucanus. He understood how to speak to people who were not Jews. He did not know the Old Testament, and he had to be instructed for the first time, in the knowledge of God and in the gospel of Jesus Christ. Because he was a Gentile and a Greek-speaking Christian, he was able to introduce Jesus to the Greek-speaking people in their own language and in a way which they could understand.

A great Indian Christian, Sadhu Sundar Singh, illustrates just what this means. He says: "Once when I was traveling in Rajputana, there was a Brahman of high caste hurrying to the station. Overcome by the great heat, he fell down on the platform. The Anglo-Indian station master was anxious to help him. He brought him some water in a white cup, but he would not take the water. He was so thirsty, but he said: 'I cannot drink that water. I would prefer to die.' 'We are not asking you to eat this cup,' they said to him. "'I will not break my caste,' he said. 'I am willing to die.' But when water was brought to him in his own brass vessel, he drank it eagerly. When it was brought to him in his own way he did not object. It is the same with the Water of Life. Indians do need the Water of Life, but not in the European cup." In the same way Luke was able to give the Greeks the Water of Life out of what we might call a Greek cup.

LUKE THE PHYSICIAN

Paul tells us that Luke was a physician, and he calls him "the beloved physician." The way in which Paul speaks of Luke leads us to believe that perhaps Luke ministered to Paul himself in the capacity of a physician. Paul was not a strong man. We know that he had some ailment which

handicapped him in his life. He called it his "thorn in the flesh." We do not know exactly what it was, but probably Luke was able to relieve him and to minister to him. If this is a fact, then Luke was the first medical missionary in all history, and it is interesting to think that when he became a Christian, Luke used his profession for the furtherance of the gospel. Certainly, physicians all through history, and especially in modern times, have been great ministers of the Word of God throughout the world.

THE FRIEND OF PAUL

We do not know when Luke became a Christian. It has been suggested that perhaps he was one of the two who walked to Emmaus on the first Easter Sunday afternoon. This is suggested because Luke, who tells the story, gives the name of one, Cleopas, but withholds the name of the other. This, however, is only conjecture, and we first meet definitely with Luke at Troas, where Paul was carrying on his missionary work. If you read the story which is printed in the text of the lesson you will discover how Luke first took his place beside Paul. He does not name himself, but he changes the story from the third to the first person and uses the word "we." This is his way of introducing himself. While at Troas, Paul saw a vision. He beheld a man of Macedonia beckoning him to cross the straits into Europe and preach the gospel in Macedonia. Immediately he obeyed the call, and Luke went with him. You will recall what happened in Philippi, how Paul was imprisoned with Silas, and how in the night the prison doors were opened, and they were freed. Paul left Philippi to continue his missionary work in Thessalonica and Athens, but Luke remained in Philippi. We meet him again when Paul returned to Philippi, and there again he introduces himself in the same way, by using the first person "we." See Acts 20: 5. Luke went with Paul back to Jerusalem and was with him during the storm at sea on his voyage to Rome, and continued with him in Rome until the end. The last letter Paul wrote speaks of Luke. All his friends had left him and he says with a touch of loneliness, "Only Luke is with me." Luke remained Paul's best friend to the very last and doubtless was near by when he gave his life for the gospel which he preached.

LUKE AS A CHRISTIAN

Luke never speaks of himself, but he presents Jesus to us in the Gospel and in The Acts. He hid himself behind his Master. He tells us in The Acts that the Gospel told the story of what "Jesus began both to do and to teach" which suggests that the story contained in The Acts was what Jesus continued to do and to preach. Luke thought of Jesus still working and preaching through his followers. This is the right way to think of the Church of Christ. It continues to do and to teach the same things which Jesus began to do and to teach in the days of his flesh.

LUKE THE MISSIONARY

We think of Luke as Paul's companion traveling everywhere, in all sorts of weather, on land and sea, in order to make Jesus known to the world. And wherever Christ is known and loved, the Gospel of Luke and The Acts are treasured and studied. A recent report of the British and Foreign Bible Society says: "The Bible House Library is dedicated exclusively to one Book. The shelves which line its walls contain over fifteen thousand volumes, which represent the Bible or portions of the Bible in more than seven hundred different languages and dialects. This collection is in many respects the completest in the world. Even to the thoughtless visitor, such a library speaks with arresting and inspiring voices. For it embalms the lifelong toil of multitudes of translators and revisers in all lands. It represents the triumphs of Christian missions among all nations. It bears solemn, silent witness to the victorious vitality of the record and revelation of God."

FOR INTERMEDIATE PUPILS

1. Why was the Gospel of Luke written?
2. How do we know Luke wrote The Acts?
3. What service did he render Paul?
4. What was his best service for the Church?
5. Why does Luke never mention his own name?
6. What is the last picture we have of Luke?

The Intermediate Catechism

Q. 53. What is the duty of deacons?

A. The duty of deacons is to care for the poor and to distribute the offerings made for them.

Q. 54. What is the duty of trustees?

A. The duty of trustees is to control and care for the property of a church, under the laws of the State and the Church, and to manage its material interests so as to promote its spiritual welfare.

FOR SENIOR STUDENTS

1. Why is the Gospel of Luke called the most beautiful book in the world?
2. Why do we say Luke wrote The Acts?
3. What do we know of Luke's life and history?
4. How did he show his friendship for Paul?
5. What facts of the gospel did he emphasize?
6. What was Luke's best service to Christianity?

The Shorter Catechism

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

TIMOTHY, A GOOD MINISTER OF CHRIST JESUS

THE GOLDEN TEXT—"Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity."—I Tim. 4: 12.

TEXT OF LESSON, Acts 16: 1-3; Phil. 2: 19-22; II Tim. 1: 1-6; 3: 14, 15

AMERICAN STANDARD VERSION

Acts 16: 1 And he came also to Der'be and to Lys'tra: and behold, a certain disciple was there, named Tim'o-thy, the son of a Jew'ess that believed; but his father was a Greek.

2 The same was well reported of by the brethren that were at Lys'tra and I-co'ni-um.

3 Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.

* * * * *

Phil. 2: 19 But I hope in the Lord Je'sus to send Tim'o-thy shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will care truly for your state.

21 For they all seek their own, not the things of Je'sus Christ.

22 But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the gospel.

* * * * *

II Tim. 1: 1 Paul, an apostle of Christ Je'sus through the will of God, according to the promise of the life which is in Christ Je'sus,

2 To Tim'o-thy, my beloved child: Grace, mercy, peace, from God the Father and Christ Je'sus our Lord.

3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day

4 Longing to see thee, remembering thy tears, that I may be filled with joy;

5 Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lo'is, and thy mother Eu-ni'ce; and, I am persuaded, in thee also.

6 For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.

* * * * *

Ch. 3: 14 But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Je'sus,

AUTHORIZED VERSION

Acts 16: 1 Then came he to Der'be and Lys'tra: and, behold, a certain disciple was there, named Ti-mo'the-us, the son of a certain woman, which was a Jew'ess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lys'tra and I-co'ni-um.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

* * * * *

Phil. 2: 19 But I trust in the Lord Je'sus to send Ti-mo'the-us shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Je'sus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

* * * * *

II Tim. 1: 1 Paul, an apostle of Je'sus Christ by the will of God, according to the promise of life which is in Christ Je'sus,

2 To Tim'o-thy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Je'sus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lo'is, and thy mother Eu-ni'ce; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

* * * * *

Ch. 3: 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Je'sus.

DAILY HOME READINGS

Date	Title	Reference
Monday, September 17	Timothy's Early Training	II Tim. 1: 1-8.
Tuesday, September 18	Doing Good from Childhood	II Tim. 3: 10-17.
Wednesday, September 19	Timothy Called to Service	Acts 16: 1-6.
Thursday, September 20	Paul's Charge to Timothy	II Tim. 4: 1-5.
Friday, September 21	A Good Minister of Christ Jesus	I Tim. 4: 6-16.
Saturday, September 22	A Good Soldier of Jesus Christ	II Tim. 2: 1-15.
Sunday, September 23	A Young Man's Guide	Ps. 119: 9-16.

DIFFICULT WORDS AND PHRASES

Acts 16: 1. A certain disciple. See I Cor. 4: 17. Timothy doubtless became a Christian during Paul's first visit to Lystra. **Son of a Jewess.** His father was a Greek. He had never been formally admitted to the synagogue.

Phil. 2: 22. As a child. Paul had a great way of drawing young men to him; for example, Luke, Mark, Silas, Timothy.

II Tim. 1: 5. Lois . . . Eunice. Lois was probably the mother of Eunice, for the husband of Eunice was a Greek.

Ch. 3: 15. Sacred writings. Timothy had had good instruction in the Scriptures.

TIMOTHY'S HOME LIFE

Timothy was a young man who was won to the Church and to Christ through the influence of the Apostle Paul, and to him are addressed Paul's First and Second Epistles to Timothy. The home of Timothy was in Lystra in the heart of Asia Minor, which Paul visited on his First Missionary Journey in company with Barnabas. Timothy's mother was a Jewess, but his father was a Greek, and in this divided home the lad Timothy was brought up. His mother, whose name was Eunice, was a devout Jewess. We are not told his father's name. The training of Timothy seems to have been left entirely in the hands of his mother and his grandmother, whose name was Lois. These two women taught him the religion of their people. How they came to be living in a heathen land, and how Eunice, devoutly religious, was married to a heathen husband, we are not told. Timothy grew up without being definitely confirmed in the Jewish synagogue, but he was well instructed in the religion of the Old Testament. His mother and his grandmother saw to it that the Word of God became the ruling principle of his life. It is interesting to notice in the Scriptures the number of good mothers who control the destiny of their children. Among these mothers none ranks higher than Eunice, the mother of Timothy. A great writer has said, "One good mother is worth a thousand school-teachers."

THE BIBLE STUDENT

Paul tells us that Timothy was a great lover of the Bible. He knew the Bible. He had known it all his life. He had mastered it with the help of his mother and his grandmother. The old Bible stories of the Old Testament were his favorite stories, and his life was fashioned under the influence of Bible knowledge. Dr. Harper, who was president of the University of Chicago, once said that if he were to be a boy again he would study the Bible more. It is a pity that boys and girls grow up into life ignorant of the great heroes and heroines who move across the pages of the New Testament. The Bible not only fashions character, but it often fashions one's very nature.

A CHRISTIAN DISCIPLE

We do not know exactly how Timothy came to be a Christian, but the circumstances are pretty carefully outlined for us in The Acts. On Paul's First Missionary Journey, Paul and Barnabas came to Lystra, and there, you will remember, they were met by bitter enemies who came from Antioch and Iconium. At first Paul and Barnabas were so well received that the people were ready to worship them, but after the coming of the Jewish enemies the crowd turned against the missionaries and Paul was stoned and left for dead. He quickly recovered, however, and although he could not stay at Lystra he carried on his work at Derbe. In Acts 16: 1 we find that Eunice and Timothy lived in Lystra and it is doubtless true that Eunice and Lois, at least, were led to accept Christ and were baptized during the visit of Paul and Barnabas at Lystra. Whether Timothy was converted by Paul, or soon afterwards by his mother, he soon became active in Christian work. In his First Epistle to the Corinthians, Paul speaks of Timothy as "my beloved and faithful child in the Lord."

A SERVANT OF CHRIST

On his Second Missionary Journey, Paul returned to Lystra, and there he found Timothy and Eunice confirmed in the Christian faith. The church that had been organized there gave such a good account of the life and service of Timothy that Paul immediately was drawn to him and persuaded him to join him in his missionary work. It was one of the characteristics of Paul that he drew into the service with himself men younger than himself and by that means he was able to continue his work and to increase his own efficiency. So it came to pass that Timothy was set apart for the Christian ministry by the laying on of hands, and was sent forth as a missionary along with Paul, to carry the gospel into distant parts. Before doing so

Paul introduced him to the Jewish church in order that he might have a welcome in the synagogues wherever he went. We can only guess what sacrifices his mother Eunice was making in allowing him to leave home and go forth on his new work.

A FRIEND OF PAUL

Henceforth we trace Timothy's life in connection with that of the Apostle Paul. He became, like Luke, a companion of the great apostle. He was with Paul and Silas at Philippi, and then journeyed with them down to Thessalonica. For some reason he seems to have escaped persecution, perhaps on account of his Jewish training, or maybe on account of his youth. He was left behind at Berea in order to take care of the church there, but he rejoined Paul at Athens. From Athens he went back to Thessalonica in order to comfort and strengthen the church there and later rejoined Paul at Corinth, and was able to encourage and help him in his great ministry. We find him later at Ephesus, and carrying from Ephesus dispatches to the church in Corinth. Timothy had a shy and sensitive disposition and we can understand something of what Paul meant when he commended him to the church at Corinth. He was with Paul also during part of his imprisonment, for he is mentioned in Paul's prison epistles. The last we know of him, however, he is back at Ephesus, and Paul is writing to him words of tenderness and solicitude, revealing how much the great apostle missed his young companion.

A CHRISTIAN MINISTER

Timothy's later years were spent as the minister of the church at Ephesus. It was a difficult and delicate task and the advice which Paul gave to him in the letters addressed to him shows that he was oftentimes discouraged and needed the undergirding of Paul's great mind and heart. Paul is never tired of encouraging and warning him. He instructs him to be strong, to watch in all things, to allow no man to despise his youth, to endure his share of hardship, and to be a good soldier of Jesus Christ. We are not told how Timothy ended his life, but we are sure that he, like his master, finished his course and kept the faith.

FOR INTERMEDIATE PUPILS

1. Who was Timothy's mother?
2. What do we know about his father?
3. Where did Timothy first meet with Paul?
4. Why was he chosen as Paul's companion?
5. What service did he render the Church?
6. What do you like best about Timothy?

The Intermediate Catechism

Q. 55. By whom are officers in a Presbyterian church chosen?

A. Officers in a Presbyterian church are chosen by the people.

FOR SENIOR STUDENTS

1. What do we know of Timothy's home life?
2. What led him to become a Christian?
3. How did he receive his Bible training?
4. Who ordained him to the Christian ministry?
5. Name some of the places where he worked.
6. What position did he occupy at Ephesus?

The Shorter Catechism

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man is obedience to his revealed will.

Lesson XIV—REVIEW: GREAT MEN AND WOMEN OF THE NEW TESTAMENT

THE GOLDEN TEXT—"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12: 1.

DAILY HOME READINGS

Date	Title	Reference
Monday, September 24	A Voice in the Wilderness	Luke 3: 1-8.
Tuesday, September 25	The "Magnificat"	Luke 1: 46-55.
Wednesday, September 26	Peter's Confession	Matt. 16: 13-18.
Thursday, September 27	John the Beloved Disciple	John 13: 21-30.
Friday, September 28	Paul's Triumph	II Tim. 4: 1-8.
Saturday, September 29	A Good Minister of Jesus Christ	I Tim. 4: 6-16.
Sunday, September 30	Heroes of the Faith	Heb. 11: 13-16.

As we said last quarter, it has been suggested that the Bible is a portrait gallery in which are hung the pictures of the great men and women who have made history. It has been suggested, too, that each portrait tells the story of one type of character and that each face represents some one

virtue. Let us test this idea out by applying it to the great men and women of the New Testament as we applied it three months ago to the great men and women of the Old Testament.

JOHN THE BAPTIST. His portrait speaks to us of *heroism.* Heroism does not belong to the battle-field only, but to obscure ways and common days. John was heroic not only in his death, but in his life. He spoke the truth even though it meant prison and, at last, death.

MARY, THE MOTHER OF JESUS. All nations have called her blessed. What does her portrait suggest? Is it not the quality of *purity?* Mary was a soul purified, the chosen of God. There is something better than action and that something is a quiet and trustful personality. It was what Mary was in her own soul that attracts us. Her face speaks to us of the peace of God.

SIMON PETER. It was Jesus who gave him the name of Peter. Peter means "a rock." Peter was once like plastic clay, but he became like marble. Peter's portrait speaks to us of *courage.* What he most needed, that Christ gave to him. His weakness was turned into strength.

JOHN THE APOSTLE. Everyone stops to look at the portrait of John. It tells a story of *love.* There is a touch of youth about it. There is about his lips the suggestion of a smile as if he were about to say, "Beloved, let us love one another." Once he was hot-tempered. Jesus called him "a son of thunder," but under the influence of Jesus he became a lover of God and a lover of men.

MATTHEW THE PUBLICAN. At first Matthew seems out of place in the gallery, but after a while we become accustomed to him. He speaks to us of *business,* the business of the King. Jesus took him from the receipt of custom and made him one of the Twelve, for the Kingdom of God needs the brains of business men.

MARY MAGDALENE. Mary is usually painted with sad eyes, but it is a mistake. Mary's eyes were full of light and love. Out of her had gone all the seven demons of temper and passion and her heart was glad and her spirit was at peace. In the gallery, it is good to see a woman's face. She speaks to us of *service.* She ministered unto Jesus of her substance and was last at his cross and first at his grave.

MARTHA AND MARY. They go together. They are very unlike, yet they cannot be separated. Jesus loved them both. Martha was the servant, Mary the seeker. Martha was the worker, Mary the watcher. Martha was busy about many things, Mary was concerned about the best thing. They speak to us of *variety.* The Kingdom of God, like the kingdom of nature, loves variety. Jesus loved both Martha and Mary. We cannot all be alike but we can all try to be like Jesus.

STEPHEN THE MARTYR. Everyone stops to look at Stephen. He is the Church's first martyr. He represents *fidelity.* He was faithful unto death. His was an early death, but his death sowed the seed of love and truth in the heart of Paul. Stephen revealed Jesus to his enemies by showing them how a Christian could die.

BARNABAS, THE GREAT-HEARTED. His portrait hangs alone. He is called "a good man." Everywhere you find Barnabas, you find him helping some one. He helped the Early Church by giving money. Twice he helped Paul by his sympathy and encouragement.

PAUL THE APOSTLE. This is the most famous of all the New Testament portraits. It is difficult to choose a word that would describe him. Perhaps the word *loyalty* will do. Paul was a loyalist. He was loyal to Jesus. His motto was, "For to me to live is Christ."

JOHN MARK. There seem to be two faces looking out of the portrait of Mark. One face suggests timidity and fear; the other, strength and vigor. He was once a deserter, but before he finished his life he became an unfailing friend of Peter and of Paul. His symbol in Venice, where the great Church of St. Mark's commemorates his name, is a lion. We will say then that the portrait of Mark suggests to us the idea of *endurance.* Read the Gospel of Mark and see how he pictures Jesus as "the Son of God."

LUKE, THE BELOVED PHYSICIAN. It was said that Luke himself was a painter. His writings are the most beautiful in the New Testament. He never spoke of himself. He spoke of Jesus and his friend Paul. Paul was his hero. The picture speaks of *friendship.* Luke was the friend of Paul.

TIMOTHY, A GOOD MINISTER OF CHRIST JESUS. Perhaps of all the portraits in the gallery, that of Timothy represents *youth.* Timothy was just sixteen or seventeen when he became a Christian. He was perhaps about twenty when he was ordained to be a minister of the gospel. Paul called him his "son," because he had led him to Christ.

FOR INTERMEDIATE PUPILS

1. Name the great men and women of the New Testament.
2. How many of these about whom we have studied were apostles?
3. How many were writers of the New Testament?
4. How many were friends and helpers of Paul?
5. Who did most to advance the gospel?
6. Which one do you like best among the great men and women of the New Testament?

FOR SENIOR STUDENTS

1. Give the names of the women about whom we have studied.
2. Why was Stephen put to death by the Jews?
3. Who were some of Paul's companions?
4. What service did Luke render to the Church?
5. Who among the women do you like best?
6. What do you admire most in Peter, John, Barnabas, and Matthew?

ORDERS OF SERVICE FOR THIRD QUARTER, 1923[1]

Order of Service, No. 1

Doors Closed for Silence.

Hymn.—"Alleluia," No. 130. "Fling Out the Banner! Let it Float."

The Apostles' Creed.—(All standing.)

The Gloria.—"Alleluia," No. 307.

Sentence Prayers.—(School standing.)

Leader.—Create in me a clean heart, O God.

School.—And renew a right spirit within me.

Leader.—Cast me not away from thy presence.

School.—And take not thy holy Spirit from me.

Leader.—Restore unto me the joy of thy salvation.

School.—And uphold me with a willing spirit.

Leader.—O Lord, open thou my lips.

School.—And my mouth shall show forth thy praise.

School Seated.—Doors opened.

Hymn.—"Alleluia," No. 176. "Who Is on the Lord's Side?"

Responsive Lesson.—(Selected from Responsive Readings.)

Solo or Quartet.

Missionary Story Sermon.—(By the pastor or one of the teachers.)

Missionary Hymn.—"Alleluia," No. 172. "I'll Go Where You Want Me to Go."

Prayer for Missionaries at Home and Abroad.

The Scripture Lesson.

Offering and Records.

Hymn.—"Alleluia," No. 184. "How Firm a Foundation."

The Lesson Period.

Reports and Announcements.

Hymn.—"Alleluia," No. 201. "Nearer, My God, to Thee."

Benediction.

Order of Service, No. 2

Hymn.—"Alleluia," No. 203. "Jerusalem the Golden."

Prayer.—(All uniting.)

Almighty and most merciful Father, from whom cometh every good and perfect gift; We give thee praise and hearty thanks for all thy mercies:

For thy goodness that hath created us; Thy bounty that hath sustained us; Thy fatherly discipline that hath chastened and corrected us; Thy patience that hath borne with us; Thy love that hath redeemed us.

Grant unto us with thy gifts a heart to love thee, and enable us to show our thankfulness for all thy benefits by giving up ourselves to thy service, and cheerfully submitting in all things to thy blessed will; through Jesus Christ our Lord. Amen.

Hymn.—"Alleluia," No. 210. "Sound the Battle Cry!"

The Ten Commandments.—(All standing.)

Hymn.—"Alleluia," No. 103. "Break Thou the Bread of Life."

Review of Last Sunday's Lesson.—(By one of the teachers.)

Solo.—(Vocal or Instrumental.)

Memory Work.—(See Superintendent's Calendar Published by the Board of Publication and Sabbath School Work.)

Hymn.—"Alleluia," No. 249. "Jesus, Saviour, Pilot Me."

The Scripture Lesson.

Offering and Records.

Lesson Hymn.—(Selected.)

The Lesson Period.

Piano (Softly).—"Alleluia," No. 257. "I Need Thee Every Hour."

The Secretary's Report.

Hymn.—"Alleluia," No. 244. "Work, for the Night Is Coming."

The Lord's Prayer.

Dismissal by Classes.—(Piano playing music of the last hymn.)

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[1] Extra copies of these Orders of Service, on heavy paper, may be ordered of the publishers at 50 cents a hundred.

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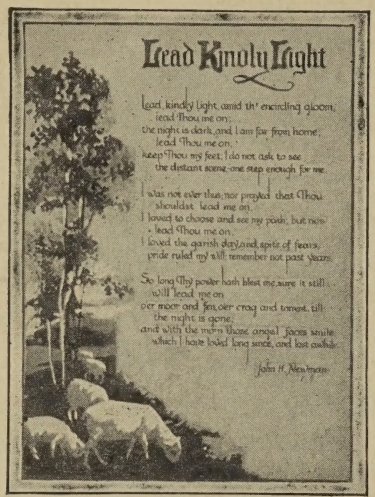


TITLES:

Jesus, Lover of My Soul,
Charles Wesley

Abide with Me,
Henry F. Lyte

Rock of Ages,
Augustus M. Toplady

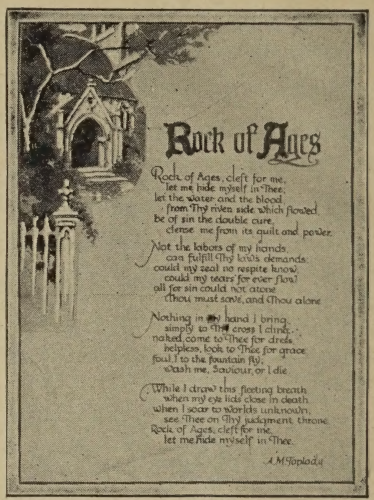
Lead Kindly Light,
John H. Newman

A Mighty Fortress Is Our God,
Martin Luther

SCRIPTURE TEXTS:

The Ten Commandments,
Book of Exodus

The Lord's Prayer,
Supplied with wording "debts," "debtors," or "trespasses," "trespassers."



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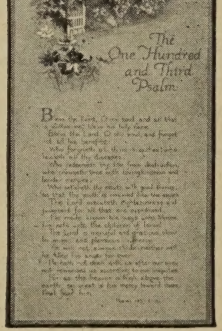

A. The 103d Psalm. (Verses 1-11.)

B. The 121st Psalm.

C. The 31st Psalm.

D. The Beatitudes.

E. Love never faileth. (Cor. 13: 1-17.)

F. The 23d Psalm.

G. The 24th Psalm.

H. Ho, Everyone That Thirsteth.

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